THE COLLECTED WORKS OF

Chögyam Trungpa

Volume Eight

GREAT EASTERN SUN

SHAMBHALA

SELECTED WRITINGS



The Collected Works of Chögyam Trungpa

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THE COLLECTED WORKS OF
CHÖGYAM TRUNGPA

VOLUME EIGHT

Shambhala: The Sacred Path of the Warrior

Great Eastern Sun:
The Wisdom of Shambhala

Selected Writings

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GREAT EASTERN SUN: THE WISDOM OF SHAMBHALA

Selected Writings

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INTRODUCTION TO VOLUME EIGHT

THE *CONCISE OXFORD DICTIONARY* lists as one of the primary definitions of a statesman, a "sagacious, far-sighted, practical politician." While Chögyam Trungpa would probably not have been pleased to be called a politician, I believe that he would have been proud to be seen as a sagacious, far-sighted, and practical statesman. It is to those teachings in which he addresses himself to great matters of state, matters of culture and society, that we turn in Volume Eight. Many of these teachings fall under the broad umbrella of Shambhala vision or the Shambhala teachings, on which he focused from 1976 until his death in 1987. However, several earlier discussions of politics and political consciousness are also included here, as well as a very early and unusual article on warriorship and the martial arts.

In referring to matters of state, which is my use of the phrase, not his, the reference is to teachings that connect individual development or realization with the betterment of society as a whole. The Shambhala teachings are not nationalistic in that they do not promote the primacy of any particular nation-state. They are, instead, based on promoting the vision and the wisdom of the Kingdom of Shambhala, a society—perhaps mythical—in Central Asia, which is viewed as a model for enlightened society. The Shambhala tradition is associated with the *Kalachakra Tantra*, which Shakyamuni Buddha is said to have proclaimed in Shambhala. The Kingdom of Shambhala, according to some legends, ascended into a higher realm at some point in the past. Since the entire populace was enlightened, there was no further reason for the kingdom to exist on earth. However, it is said that Shambhala might reappear on the earth

at a time when its wisdom is needed. Chögyam Trungpa himself often emphasized a more symbolic, psychological and spiritual interpretation of the story, saying that "there has long been a tradition that regards the Kingdom of Shambhala, not as an external place, but as the ground or root of wakefulness and sanity that exists as a potential within every human being"(p. 19). In both *Shambhala: The Sacred Path of the Warrior* and *Great Eastern Sun: The Wisdom of Shambhala,* his major books on the Shambhala teachings, he makes the point that it is unnecessary to determine whether Shambhala actually existed. The point, he says, is to "appreciate and emulate the ideal of an enlightened society that it represents" (ibid.). In the introduction to *Shambhala,* Rinpoche says that his presentation of the Shambhala teachings "does not reveal any of the secrets from the Buddhist tantric tradition of Shambhala teachings, nor does it present the philosophy of the Kalacakra." Rather, he says, "this book shows how to refine one's life and how to propagate the true meaning of warriorship" (p. 11).

Trungpa Rinpoche often used the image of the Shambhala Kingdom to talk about a broad and inclusive view, an ecumenical approach to spirituality that appreciates traditions of human wisdom and warriorship from around the world. In *Great Eastern* Sun, he wrote:

> Shambhala vision applies to people of any faith, not just people who believe in Buddhism. Anyone can benefit from the . . . Shambhala vision, without its undermining their faith or their relationship with their minister, their priest, their bishop, their pope, whatever religious leaders they may follow. The Shambhala vision does not distinguish a Buddhist from a Catholic, a Protestant, a Jew, a Muslim, a Hindu. That's why we called it the Shambhala *Kingdom.* A kingdom should have lots of different spiritual disciplines in it. (p. 277)

In at least one talk, "Fully Human," given at the Naropa Institute in 1978, he connects this ecumenical approach to a historical discussion of the Kingdom of Shambhala. Here, he speaks of the kingdom as having had an actual historical existence on the earth:

> The Shambhala principle is our way of life. Shambhala [itself] is the Central Asian kingdom that developed in the [intersection of the] countries of the Middle East, Russia, China and Tibet altogether. The

> basic idea of Shambhala vision as that of a sane society developed out of that culture, and we are trying to emulate that vision. That particular system broke down into the Taoist tradition [in China] and the Bön tradition of Tibet, the Islamic tradition of the Middle East, and whatever tradition Russia might have. It has broken into various factions. . . . Shambhala is a Central Asian culture, which is neither Aryan nor Mongolian. It is a unified tradition, one which we have long forgotten altogether. (pp. 386–387)

In this lecture, he also talks about the Shambhala tradition connecting with "the culture of the American Indians and the Eskimos, or with the Aztec and South American traditions" and says that in general "this earth—our earth, this earth, the planet earth—has very big blotches of good warriorship happening, and we are trying to bring those principles together, including the European Christian tradition of warriorship." He looked for ways to connect the Shambhala path with other great spiritual traditions of warriorship throughout the world, while respecting the integrity of each tradition and not seeking to merge them all into an eclectic vision.

The image of the warrior was one he felt would be helpful and appropriate for this age. He himself had been through a tumultuous upheaval in Tibet, seeing his culture and many of the things he held most dear in life irreparably damaged or destroyed. Even before coming to America, he was painfully aware of materialism and the corruption of the times. *The Sadhana of Mahamudra*, a text he "discovered"[1] in Bhutan in 1968, says:

> Living, as I do, in the dark age,
> I am calling upon you, because I am trapped
> In this prison, without refuge or protector.
> The age of the three poisons has dawned
> And the three lords of materialism have seized power.

1. In Tibet, there is a well-documented tradition of teachers discovering or "receiving" texts that are believed to have been buried (some of them in the realm of space) by Padmasambhava, who is regarded as the father of Buddhism in Tibet. Teachers who find what Padmasambhava left hidden for the beings of future ages, which may be ritual objects or physical texts hidden in rocks, lakes, and other locations, are referred to as tertöns (literally "treasure discoverers or revealers"), and the materials they find are known as terma. Chögyam Trungpa was already known as a tertön in Tibet since the age of around six, when he began to discover such treasures.

. . . .

The dharma is used for personal gain
And the river of materialism has burst its banks.
The materialistic outlook dominates everywhere
And the mind is intoxicated with worldly concerns.[2]

At the same time, while he had experienced many negative aspects of materialism in the modern age, his presentation of the Shambhala teachings was anything but pessimistic. The image of the warrior is brave and heroic. Shambhala vision is an affirmation and a celebration of human life, suggesting that in the midst of great chaos and confusion, the warrior is one who can appreciate and promote the goodness of human existence. Not being afraid of who he or she is, the warrior is fearless and confident and utterly devoid of aggression.

When Trungpa Rinopche was leaving Tibet in 1959, he was writing a text about Shambhala, which he left buried somewhere along the way. In India, when doing a divination practice for which he was well known, it's reported that he often saw visions of the Kingdom of Shambhala in a mirror into which he gazed.[3] In England, he also was working on a Tibetan manuscript about Shambhala. But it was only after six years in America that he began to present these teachings formally. By that point, he had gathered around him a community of more than a thousand dedicated students, most of whom had been practicing meditation for some years and were now also beginning their study and practice of vajrayana Buddhism. The Naropa Institute was flourishing. It might have been a time to take a break and relax. For Rinpoche, it was a time to expand.

In the fall of 1976, Chögyam Trungpa was presenting advanced teachings to senior Buddhist practitioners at the Vajradhatu Seminary, which was held over a three-month period in the King's Gate Hotel in Land O'Lakes, Wisconsin. His residence at the time was a tiny two-bedroom trailer overlooking a frozen lake about ten minutes from the hotel. He and one attendant were living there. Just at the point where Rinpoche

2. From *The Sadhana of Mahamudra: Which Quells the Mighty Warring of the Three Lords of Materialism and Brings Realization of the Ocean of Siddhas of the Practice Lineage.* See Volume Five for an excerpt from this text and Chögyam Trungpa's teachings on it.

3. See the Editor's Preface in *Shambhala: The Sacred Path of the Warrior.*

was making the transition in his talks from hinayana and mahayana material to the presentation of vajrayana Buddhism, a Shambhala terma text appeared in his mind, the first to come to him in North America. It appeared first as the stroke of Ashe in his mind, which is a primordial symbol representing the heart of warriorship. Then, a few days later, *The Golden Sun of the Great East*, the first terma text itself, arose.[4]

Within days after receiving the first terma, Rinpoche moved into quarters in the hotel, a suite of rooms from which he conducted most of the remainder of the Seminary. He would occasionally return to his little trailer, but the expanded environment at the hotel became his main base of operations. He gave ten talks during the final section of Seminary, a number of which wove the Shambhala teachings into his presentations of vajrayana. It might seem coincidental that he moved his residence at this time, but in fact it was related to how he transformed his personal life at the same time as he began to present the Shambhala teachings. Earlier in the year, he had experimented with expanding his personal household to include a large number of servers, attendants, and other staff—all of whom were his students. His quarters in the hotel at Seminary also allowed him to have an expanded household, with many people involved in the most intimate aspects of his daily life. The situation allowed him to hold court, so to speak. In December, he returned to Boulder and moved into a house recently purchased for him, which was known as the Kalapa Court—Kalapa being the name of the capital of Shambhala. At the Court, he had many people around him all of the time. This left him with virtually no privacy, which was certainly not a "luxury" in the normal sense of the word. However, the constant flux of people coming and going seemed fine with him. From the moment he woke up in the morning until he went to sleep at night, his house was filled with people who were all there, essentially, not so much to serve him as to be with him. If you looked at what it was like for him, everything and yet nothing had really changed. He continued to conduct his life with great simplicity and tremendous attention to detail. He remained both as gentle and as energetic as he had always been, humorous and relaxed amid the tremendous bustling chaos that he invited into his home. His wife, Diana Mukpo, commented on this aspect of their life together:

4. In years to come, Trungpa Rinpoche would often refer to this as the "root" text.

> It was sometimes difficult being married to Rinpoche, because we never had any personal space at all. I mean none. I could wake up in the middle of the night, and he'd be talking to someone in the bedroom. This went on for years and years. For me, an ordinary mortal, it was very difficult sometimes. I would walk down to my kitchen in the morning, and there would be five people there. However, he never got irritated. He was never irritated; he always welcomed the situation so much, and that wasn't forced. That was the amazing thing about him: he was so much the embodiment of the teachings and the embodiment of the discipline. He felt so much pleasure and so much appreciation in working with other people. He embodied meditation in action. His particular internal discipline of being willing to work with other people all the time—when he was eating, sleeping, waking—that discipline was always there for him.[5]

Volume Seven of *The Collected Works* includes discussion of how Rinpoche organized large groups of people to work with him on various artistic enterprises and installations. Earlier volumes document how he was the center of a "scene" almost from the moment he set foot in America. With the establishment of his residence as the Kalapa Court, the "group work" simply became more intimate, focused, and non-stop. It allowed him to work with many more students in greater proximity and intimacy. Rinpoche had often said that enlightenment begins with the kitchen sink. At the Kalapa Court, taking care of the sink, the stove, the silverware, and the living room rug were all literally subjects of discussion. For some of his closest students, the Court became their home as well. In the summer of 1976, when Rinpoche was first implementing court-style living, he invited his private secretary, David Rome, to live in the house. When Chögyam Trungpa moved into the Kalapa Court in December, it was not only the home for him and his family, but he invited the Vajra Regent (his dharma heir) and his family to live there as well. The Court provided a way in which students became part of creating a society and a culture every day, very directly, in all the details of life.

As part of his own upbringing in Tibet, Rinpoche had been taught that personally serving one's teacher is one of the best ways to facilitate

5. Diana Mukpo, "Protecting the Mind," talk given in Halifax, Nova Scotia, June 2002.

attainment of a real understanding of the dharma. Being close to the teacher in this way is an excellent opportunity to have one's ego-oriented schemes punctured. As well, the example that the teacher sets is magnified by close everyday contact with him or her. Historically, the Trungpa lineage was based on this model of a close connection between teacher and student. In fact, *trungpa* means one who serves or is close to the teacher. So by implementing a way to incorporate service to the teacher as part of one's meditation in action, Rinpoche actually was adapting a traditional model—with a slightly different twist.

At the Court, Chögyam Trungpa didn't simply use servants to serve him meals or clean his house. He worked along with everyone to create an uplifted environment into which everyone was invited. One might be serving on one night and coming back the next night as a guest. In a talk to some of those who served at the Court, Trungpa Rinpoche said:

> As far as we [my wife and I] are concerned, even when we are at home, we don't take time off at all. We are constantly working. From the moment when we wake up to when we go to sleep, there is always a working basis, working with others, being involved in working with you people, working with the community at large, and working with ourselves. We don't regard this place [the Kalapa Court] as a place to flop or relax. As far as we are concerned, being at home is also discipline for us. . . .
>
> The traditional concept of a palace or court, from a fairy tale point of view, is that everything is heavenly; everything is sweet, wonderful, and rich. There are always beautiful things on display, sweet music is always heard, there are nice, sweet things to eat, and in this comfortable environment the kings and queens indulge themselves. The real evidence of the past and the present is that court situations are not like that. Even if there was such a situation, it was short lived. When the ruling people, kings or queens, begin to indulge in their pleasure, the result is quite obvious. They begin to neglect their subjects, the rulers feel stupid and uninspired, and many of them get very bored.
>
> We are trying to create a different kind of court situation altogether, which is very important. To make that possible, your participation is wonderful, and your help is needed very much. It is a question of helping each other: us helping you and you helping us.

> So it's teamwork, in that way. The purpose of the Court is to manifest and realize the notion of enlightened society. Obviously there will be a lot of challenges for you. You need a good attention span, good memory, a good eye for details, and coordination of mind and body together. These qualities are not foreign to you, since you are Buddhist practitioners. We emphasize mindfulness in situations, and awareness follows naturally in what we are doing.[6]

The change in Rinpoche's lifestyle signaled a marked transition within the community altogether. As the early Buddhist era gave way to the Shambhala era, which spanned the last ten years of his life (1976–1987), not only did Rinpoche change the way that he lived, but his students also made radical changes in their appearance and lifestyle. Long-haired, counterculture dishevelment gave way to business suits and chic professional dress. Many students changed their occupations, going into business or becoming professionals, whether in medicine, psychology, education, art, administration, or one of many other fields. People settled down and had families, bought homes, and became involved in community service.

On one hand, the changes in the community were simply a reflection of what was happening on a larger scale in American society: the counterculture of the 1960s and '70s was reintegrating with the mainstream. In many respects, Rinpoche was attuned to these larger patterns in American society and merely pushed the point a little earlier with his students. Most of them donned their first suit or conservative dress for the first visit of His Holiness the Karmapa in 1974, and after that, the suit and dress or pantsuit became the fashion of choice for Rinpoche's lectures and for weddings, parties, and other social events. But changes in how one lived were about more than conformity with the dominant milieu within the society. Rinpoche was training his students to be awake. The reference points for how to wake up changed over the years, but the goal and his intense dedication to it never faltered. When an environment became too comfortable for people and they could take it for granted, the rug was sure to be pulled out soon. When Rinpoche came

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6. From Chögyam Trungpa, *True Command: The Teachings of the Dorje Kasung*, chap. 12, "The Kalapa Court: Being at Home Is Also Discipline," forthcoming from Trident Publications.

to America in the early '70s, there was an aliveness and an edge to the counterculture he entered, which he thrived on. When that culture was losing its vibrancy and was becoming a caricature of itself—a kind of hippie establishment or some kind of comfortable counterculture nest—he introduced a new culture: the Shambhala world. Within that world, waking up, not comfort, was still the point. In his last years, he shook things up again, by inviting his students to move to Nova Scotia, where he thought that both the Buddhist and Shambhala teachings would thrive. He relocated the headquarters of Vajradhatu, his international organization, there, and he himself made the move just months before his death. In the years following, hundreds of his students left the stability and familiarity of their lives elsewhere to start over in Nova Scotia.

Returning to 1976, having launched the Kalapa Court and the beginning of the Shambhala era, Rinpoche, never one to stand still for long, left Boulder a few months later, early in 1977, and went into a year's retreat in Charlemont, Massachusetts. He kept in touch with what was going on in Boulder and his other centers, but he stayed out of the day-to-day business. He left his newly appointed Regent at the center of the Shambhala mandala, living in the Kalapa Court, and left his students to figure out what all this meant in his absence. While he was away, he worked on revising a commentary to the first Shambhala text he had received, he wrote another book on Shambhala principles, and he designed many elements of the Shambhala world, including flags, banners, and medals for exemplary service.

While in retreat, Rinpoche also asked a group of about fifty senior students to initiate Shambhala Training, a program to present the Shambhala teachings on warriorship and to introduce meditation to a large, nonsectarian audience. A few years ago, I was asked to write a short memoir about this period. These were my reminiscences of this time:

> Our teacher decided to make 1977 his year of retreat, to see how we would do in his absence. While he was away on retreat, living in an old farmhouse in Charlemont, Massachusetts, and receiving frequent updates . . . he asked a group of students to initiate Shambhala Training, a secular approach to meditation designed to bring the Shambhala teachings—which he had begun presenting to us in 1976—on warriorship, basic goodness, and Great Eastern Sun vision to a whole

new audience. In essence, he challenged us to present what we had learned from him and from the practice of meditation in a fresh and dynamic fashion. He was also challenging us to let go of some of our Buddhist chauvinism and to reach beyond our comfortable reference points in order to help others.

At that time, a lot of Buddhist and vajrayana jargon had caught on with Rinpoche's Buddhist students. We talked about becoming bodhisattvas, developing maitri and karuna, practicing shamatha and vipashyana, experiencing mahamudra, maha ati, sampannakrama, and you-name-it Sanskritisms. If we were asked why we practiced or what Buddhism was about, a stream of foreign words often issued forth from our lips. And we were full of ourselves, sure that we were the best of the best of the new American breed of Buddhists. In some ways, we were! We were riding on the coattails of a man who cut a powerful swath through the American continent. He spoke amazing English; we mimicked and often spoke pidgin Sanskrit or fractured phrases that we didn't fully understand. He exuded brilliant confidence; we puffed up and often exuded hot air. I'm poking fun here, but I don't mean to belittle the students—rather I'm trying to clarify why it was so helpful and powerful *to us* for Rinpoche to introduce Shambhala Training, forcing us to speak English and to speak it from the heart.

About fifty of us living in Boulder, Colorado, were selected as potential directors for Shambhala Training. Twice a week we met to rehearse talks and discuss strategy. We were told by our fellow student-leaders to be as overwhelming as possible and to belt out the reasons why the Shambhala teachings would be great for everyone to embrace. We talked a lot about confidence and dignity, and dignity and confidence . . . at a fevered loud pitch. Then, after weeks of practicing, . . . we launched actual weekend programs.

Rinpoche got reports. They were not good. After a few months of floundering and bluster, punctuated by occasional brilliance and true heart, we received a letter from retreat. To my mind, it still contains some of the best advice on teaching—and on being—that I've ever received. He punctured us and left us soft and vulnerable, ready to hear the authentic Shambhala teachings. In my experience, this letter marked the *real* beginning of the Shambhala training. He wrote:

> . . . People have been told to create Shambhala Training but instead they are just groping about and mimicking Shambhala

> Training. . . . As we know, the term "confidence" doesn't mean anything if we can't be sane in accordance with the buddhist doctrine. . . . We should pause for a moment and think about how fortunate we are to have the opportunity to bring about the Great Eastern Sun vision. We shouldn't constantly worry about our presentation of Shambhala Training. First we should appreciate how fortunate we ourselves are; then we will have something to say, some message to proclaim to the world. . . .
>
> Shambhala Training can become a very powerful landmark in history only if we have a message to proclaim—and so far we don't have any message. All that we have said is that we are going to be secular rather than spiritual. This is a weak point which will cause us to cultivate jerks, artificial people who don't want to sit, who instead want to proclaim their personalities and say that they have ultimate confidence because their ambition to be powerful and sybaritic people is accommodated by their pseudo-spirituality. . . . Buddhism going secular is the best possible news for those people who just want to indulge themselves. . . .
>
> We have to develop wholesomeness in the Shambhala Training administration, and our people have to be genuine—otherwise there will be no possibility of creating an enlightened society. Genuine means being without deception and without aggression. Genuine individuals do not build up their own personality cults, but are purely dedicated to their own mutual sanity.[7]

It seemed particularly appropriate to include an excerpt in the introduction to Volume Eight from something written in such a frank manner by Chögyam Trungpa. In the introduction to the last volume, I mentioned that Trungpa Rinpoche loved the smile of reality, and that beyond that, he showed that this smile has teeth. One cannot miss this quality in the excerpt from his letter concerning the early problems with Shambhala Training. He meant business; with Shambhala Training he wanted to do something genuine and far-reaching, and not something superficial, puffed up—or timid. Obviously, these words were written to have a big effect. They stopped people in their tracks and made them think twice about what they were doing. He created a huge gap in people's

7. From an unpublished letter by Chögyam Trungpa to Joshua Zim, 1977. Used by permission.

minds, which provided the space, when he returned from retreat, to proclaim further teachings and to demonstrate the approach that he wanted his students to take when they themselves taught.

Although there were significant problems with how the programs were conducted in his absence, quite a lot of groundwork had been accomplished during Rinpoche's retreat, in terms of the form and format of the Shambhala Training program. The structure of Shambhala Training had been established as a five-level program that explored the principles of warriorship and Shambhala vision within the context of weekend meditation intensives. The structure of each weekend mixed the practice of meditation with talks by a director, discussion groups, and individual interviews. This structure remains the foundation of Shambhala Training today.

When Rinpoche came out of retreat in late 1977, he began working closely with the program and the student-directors, giving a series of talks to the directors that demonstrated the genuineness that he found lacking in their efforts during his absence. People were soft and receptive to these teachings, having been somewhat shocked, in a positive sense, by his communication from retreat. Trungpa Rinpoche worked with the chief administrators and senior teachers in Shambhala Training to develop a threefold logic for each weekend of the program. These logics for levels One through Five, which Chögyam Trungpa set forth in early 1978, have remained intact and virtually unchanged for the last twenty-five years. There have been occasional movements to revamp the curriculum, but none of them have succeeded in dislodging the threefold logics that make up the core of the Shambhala Training curriculum.[8] In

8. The fivefold logic of Shambhala Training developed by Chögyam Trungpa can be seen as the core of a deep level of empowerment, or transmission, which he gave to the program. In my experience, the application of these logics is related to the ability of the program to come alive for participants. In 1993, I was involved in a review of the curriculum of Shambhala Training. At that time, a proposal was made to revamp the levels and to make significant changes in the threefold logic of the programs. An excerpt from a letter I wrote to one of the main architects of this plan argues: "We have had Levels One to Five [of Shambhala Training] since the beginning, and the last time we tinkered with them, I believe that it was to go back to the pure threefold logics of each level given to us by the Dorje Dradül [Chögyam Trungpa] himself—not any doctored or later versions. I have always thought that one of the greatest strengths of Shambhala Training has been the unchanging quality of the undergraduate program. Unchanging here is not a bad word; it does not mean out of date, neither does it mean inflexible or out of touch. I use *unchanging* here in the sense of *vajra*: adamantine truth, which I think those five little logics actually contain."

addition to the five levels, Rinpoche also developed a program of more advanced study for his own instructors and later for students who completed the core curriculum. In the summers of 1978 and '79, he invited directors of Shambhala Training from around North America to come to Boulder for conferences in which he presented further talks on the Shambhala teachings and how to present them to others.[9]

In the year following his retreat, Rinpoche took many bold steps. A few months after returning, he received the second Shambhala terma text, *The Letter of the Black Ashe*, parts of which are quoted in *Shambhala: The Sacred Path of the Warrior*. In the summer of 1978, he convened the first Magyal Pomra Encampment at Rocky Mountain Dharma Center, a gathering of members of the Dorje Kasung, or Vajra Command Protectors, known in the early days as the Vajra Guards. This group came into existence in 1974 to provide security and service for the visit of His Holiness the sixteenth Gyalwang Karmapa to America. The Vajra Guards did provide excellent service to His Holiness, but even from the inception of this organization, the point of it was not purely to provide a convenient service to VIPs. Rather, it was established by Chögyam Trungpa to provide another vehicle for meditation-in-action practice among his students. As he said in an address to the Vajra Guards:

> If practice is not regarded as your own genuine practice connected with your own upbringing, you are bound to fail, because there is superficiality involved. When you begin to regard the whole Kasung experience as part of your upbringing, part of your heart's blood, part of your general demeanor altogether, then your Kasung discipline will be the same as monastic discipline. . . . The tradition of the Kasung, the protector of the command, is the same as the monastic tradition. You should be honored to be a part of this, and I am tremendously honored that you are with us.[10]

After His Holiness's departure, rather than disbanding, the Guards continued. They provided service to Trungpa Rinpoche and other teachers,

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9. For additional information on Chögyam Trungpa's creation of the Shambhala Training program, see Fabrice Midal, *Trungpa*, chap. 11 (English edition forthcoming 2004 from Shambhala Publications under the title *Chögyam Trungpa*).

10. From *True Command: The Teachings of the Dorje Kasung*, forthcoming from Trident Publications.

and they also provided basic security for the Buddhist and Shambhala communities and created the proper environment by setting a tone at community functions. Even in this "outer" realm of their activity, there was always a practice element to the Kasung:

> As Vajra Guards we shouldn't think of ourselves as convenient busboys, who pick people up from the airport and do our duty at a servant level. . . . Your duty is much greater than that. Your duty is to uplift and to expand the vision of the atmosphere that is created in a proper teaching situation. . . . The real role of the Dorje Kasung is to provide tremendous accommodation and hospitality and to create the atmosphere for the teachings to be presented. If we don't have the Kasung, we can't teach dharma properly because there's no atmosphere created. . . . When the dharma is presented, there is always a gatekeeper to ward people off or invite them in, bring them in. That has always been the tradition. So what we are doing is not a modern version of anything at all. What we are doing is actualizing that tradition. . . . During Milarepa's time, when *he* taught the dharma, people came in properly. They were invited in, and there was a ring of protection around them all the time. Then the dharma could be presented properly. If someone wanted to come in, they had to prostrate and then sit at the fringe of the protection ring. If they didn't want to hear the teachings, if they weren't listening, they were asked to leave. That's very traditional, absolutely traditional.[11]

Trungpa Rinpoche found that the practice of Kasungship was excellent practical training in warriorship. At his birthday party sponsored by the Dorje Kasung in 1983, Rinpoche said:

> Thank you very much to the Dorje Kasung. We are not acting. . . . We are actualizing the warrior tradition, so that it can be continued. . . . Obviously, you must know that continuing to practice and promote warriorship does not mean continuing warfare. In order to subjugate confusion and continue the tradition of the warrior lineage, we have to continue to protect the dharma. So you have to continue as Kasung. *Ka* means "command," command in the sense of tradition and faith and a sense of worshiping the lineage, the tradi-

11. Ibid.

> tion and the practice of the lineage altogether. *Sung* means "protection," or protecting that particular endeavor, that particular connection and commitment to the lineage. Protection also means that one has to stop being an egomaniac; one must learn to destroy ego's endeavor to conquer the whole world.[12]

In spite of its roots in the practice of meditation and the Shambhala training of the warrior, the Dorje Kasung was one of the most controversial parts of Chögyam Trungpa's teaching, in part because the Kasung adopted uniforms and other aspects of military discipline, such as saluting and drill practice. There was a great deal of misunderstanding of the role and training of the guards. In fact, the training is focused on how to overcome obstacles with gentleness and confidence rather than with aggression. It's only now that some of the teachings that Rinpoche gave to this group are being edited into a book, for distribution within the Shambhala community. This is the two-volume compendium that has been quoted above in the discussion of the Vajra Guard. *True Command: The Teachings of the Dorje Kasung,* the first volume of this work, is due out in 2004. The talk on the Kalapa Court quoted earlier is also from that volume. Hopefully, a book of these teachings will eventually be edited and published for a broad audience. Especially for the difficult times we live in, where obstacles abound and where bravery and overcoming fear are more than metaphors for how to live, these teachings seem helpful advice on how to conduct oneself as a warrior without anger.

In the fall of 1978, Chögyam Trungpa convened the first Kalapa Assembly for his most senior students. Between October 7 and November 2, 1978, approximately one hundred students from North America and Europe attended one of two two-week sessions that made up the first assembly. In this environment, Rinpoche presented many new Shambhala teachings, and students came together to practice and study the Shambhala teachings and also to create a good Shambhala society, in a dignified and elegant environment. During this brief period, Rinpoche presented sixteen lectures, which contain some of his most profound and poignant teachings on the way of the warrior. Just weeks prior to the beginning of the Assembly, Rinpoche received a third terma text, *The Letter of the Golden Key,* and he lectured on the themes from this text as

12. Ibid.

well as many other points from the Shambhala teachings. Excerpts from a few of his talks at the Kalapa Assembly were edited for inclusion in *Shambhala: The Sacred Path of the Warrior.* Many more of them are studied in advanced levels of the Shambhala Training program.

Both the Magyal Pomra Encampment and the Kalapa Assembly became annual affairs that have continued up to the present day. They have remained important training grounds in the presentation of the Shambhala teachings. Throughout the remainder of his life, Chögyam Trungpa used both of these gatherings as places where he introduced important and seminal teachings on the conduct of warriorship and the creation of enlightened society.

The last section of *Shambhala: The Sacred Path of the Warrior* is entitled "Authentic Presence." It begins by quoting the following lines from a Shambhala text: "For the dignified Shambhala person / An unwaning authentic presence dawns" (p. 123). Trungpa Rinpoche says, "When you meet a person who has inner authentic presence, you find he has an overwhelming genuineness, which might be somewhat frightening because it is so true and honest and real. You experience a sense of command radiating from the person of inner authentic presence. . . . The person with inner authentic presence has worked on himself and made a thorough and proper journey. He has earned authentic presence by letting go, and by giving up personal comfort and fixed mind" (p. 130).

This description certainly provides a portrait of Chögyam Trungpa himself. To a large extent it also describes, at times, the heightened environment and experience of being at the Kalapa Assembly. In the introduction to Volume Three of *The Collected Works*, I sought to evoke the scene that surrounded a talk by Chögyam Trungpa in the early 1970s. The contrast is quite great between that display of joyous hippiedom, long hair, and paisley, and the formal atmosphere at an evening gathering at the Kalapa Assembly less than a decade later. Formal and ceremonial occasions at the assemblies and other Shambhala gatherings often provoked a great deal of brilliance and power radiating from the environment—so much so that it could be overwhelming. This was in large part because Rinpoche himself was radiating so powerfully in those environments, lighting up whatever was around him.

I remember arriving a few days late to the second assembly, which was held at a hotel in Big Sky, Montana. Almost from the moment I set foot there, I began hearing about the extraordinary talk that Rinpoche

had given the night before, titled "Nowness."[13] That evening there was a party to celebrate the birthday of Diana Mukpo. I rushed to my room and changed out of my casual traveling clothes into a long dress, added white gloves and my nicest earrings and necklace, found my best shoes, put up my hair, and headed downstairs to the reception. Everyone was arriving dressed in their best formal wear: ladies in ballgowns, men in tuxedos, Dorje Kasung in dress uniforms. After a time of milling around, there was a formal entrance parade into the huge and brilliantly lit ballroom, headed up by Rinpoche and members of his family. Rinpoche was in his black dress uniform with gold braid, peaked cap, and medals adorning his sash and chest. Diana Mukpo wore a long turquoise evening gown, a gorgeous gold necklace designed by her husband, and a small tiara inset with diamonds. She also had a sash with several gold and enamel medals on it. Rinpoche and his wife took their places on the stage, and then senior teachers and officials paraded in, presenting a bow to Rinpoche and his family. In the background Handel's *Water Music* filled the air as each of the guests came forward to present themselves with a bow or a curtsy. If one can imagine an event that combines a formal array at the English or French court with the great courts of China or Japan, one might have a visualization of the scene. The walls were hung with Shambhala banners designed by Rinpoche, and on either side of the platform where he and Diana Mukpo were seated, Shambhala flags were held in place by members of the Kasung in their uniforms. Indeed, it seemed that we were in the Kingdom of Shambhala itself.

As the evening progressed, there was music and waltzing, as well as the cutting of a birthday cake decorated with the Shambhala emblems for the four dignities of the warrior—the tiger, lion, garuda, and dragon. Champagne toasts were made, and Rinpoche himself made impassioned birthday remarks dedicated to Diana and to his students, punctuated by his opening and snapping shut a Japanese white fan with a large red dot in its center.

I remember that, at one point, standing along the side of the dance floor watching couples whirl past, I became quite faint and had to find my seat. I spoke with a number of others who had the same experience. The atmosphere was so strong, so brilliant, with no hidden corners, no place to rest one's mind except in a very big and luminous space. That

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13. Excerpts from this talk were edited into the chapter by that name in *Shambhala*.

would be the only way I can think to describe it. If I had to explain what was really going on, I would say that it had little to do with the bourgeois or extravagant celebration of a birthday. The description of the outer trappings doesn't do justice to what one felt in that environment. Yet this occasion had everything to do with dressing up to show one's authentic self to the world, presenting oneself to the center of the mandala, dancing in the space created by someone who exemplified authentic and splendid presence. Other gatherings at the Kalapa Assembly—particularly when people gathered to practice in the shrine room or to hear a talk—sometimes felt like great samurai or other warrior clans convening: the room vibrated with power and a sense of enormous dignity.

This was in spite of the fact that all of us were largely rather unprocessed people, not "realized" or fully accomplished warriors at all. But Chögyam Trungpa had the extraordinary gift to be able to bring people into a mythic dimension of their lives, for moments at least. You didn't ever feel that you were living a fantasy with him; but sometimes you felt that reality was so sparkling and remarkable that it was hard to bear and impossible to verbalize. This, I think, was often the case in the gatherings of the Shambhala warrior students that he conducted at the Magyal Pomra Encampments and at the Kalapa Assemblies, and at many smaller gatherings at the Kalapa Court. This feeling of overwhelming brilliance and genuineness also characterized the atmosphere when Rinpoche presented Shambhala Training to relatively new practitioners in Level Five.[14] It was at Level Five, the culmination of the Sacred Path program in Shambhala Training, that many students first met Chögyam Trungpa.[15] In all of these situations, Chögyam Trungpa was trying to show us—any sentient beings who were willing to look—what an enlightened society, a truly enlightened society, might *feel* like, imprinting that feeling in our hearts, in our bones, in our minds, so that years and generations after he was gone—if we remembered and if we passed on what we were given—that imprint could be summoned up to guide those in the future

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14. Chögyam Trungpa also taught more advanced levels of Shambhala Training, and here too, the atmosphere was unmistakably radiant.

15. Even today, Level Five is still regarded as the level where a student can first meet Trungpa Rinpoche's mind. I am grateful to Fabrice Midal for pointing out the importance of Level Five for students today, when he reviewed this manuscript for me.

searching for a real and genuine existence in the midst of a degraded and dark time.

From this fruitional viewpoint, we turn now to look more closely at the teachings themselves that are presented in Volume Eight of *The Collected Works.* The other side of this potential glorious existence that Chögyam Trungpa showed so many people was his insistence on discipline and the *path* of warriorship, not just its fruition. This was certainly part of the message in the letter he sent to his students from retreat in 1977. It was also a message that he proclaimed over and over again whenever he taught. He made it clear that it's not possible to fake the attainment of these teachings and that glorifying or inflating one's ego is not the point of the teachings—whether Buddhist or Shambhala. As Rinpoche himself said in "Basic Goodness," which was the first public talk ever given in Shambhala Training: "The good news of Shambhala is very fantastic, extraordinary—while the good news of myself, Chögyam Trungpa, being here in Boulder, Colorado, is not all that fantastic. Chögyam Trungpa is just another guy. So what Trungpa has to say is more important than who Trungpa is."

Shambhala: The Sacred Path of the Warrior was Chögyam Trungpa's first major presentation of the Shambhala teachings to the reading public and the only book on the Shambhala path issued during his lifetime. *Shambhala* was published in 1984. For some time, Rinpoche postponed the editing and publication of a book of his own teachings on Shambhala. He was asked to write such a book many times, beginning in 1978, but he said that he wanted to wait until one of his students had written an introductory book on the Shambhala path for the general public. There were several attempts, but none succeeded, and finally, in 1982, I asked Rinpoche if he would reconsider.[16] Somewhat reluctantly he did, and I spent the next eighteen months working with him on the manuscript. Rinpoche gave me some specific guidelines for selecting and editing material for the book. He said a number of times that the approach should be "pithy," and he suggested that I review all of the Shambhala Training talks he had given, as well as a long seminar that he taught on

16. At this time, I was newly appointed as the editor in chief of Vajradhatu Publications, Previously, I had worked at Shambhala Publications as an in-house editor for about five years. With my training and background as a trade book editor, I was very interested in working on books for the general public when I came to Vajradhatu.

the Shambhala teachings at Naropa Institute in the summer of 1979.[17] In the end, the book largely was based on these materials as well as on various advanced seminars that Chögyam Trungpa offered to his senior Buddhist and Shambhala students. As the manuscript progressed, Rinpoche reviewed it a number of times, but in between our meetings he gave me a great deal of space and freedom to choose material. I remember spending an entire afternoon reviewing the final manuscript with him. I read most of it aloud to him. In general, he was pleased with the final product. However, he made some changes as well. I remember in particular that he questioned a reference to the *I Ching*, or *Book of Changes*, as an example of the heaven, earth, and man principles. He asked me, "Did I say that?" To which I replied, "No, sir, I added that example." He then told me to take it out and replace it with something else. "We can't be too eclectic," he commented.

Unlike some of his other books that follow the logic of specific seminars he taught, the structure of *Shambhala: The Sacred Path of the Warrior* was based on the logic of the Shambhala Training levels, as well as on the logics of the Shambhala teachings that were presented to the directors of Shambhala Training and at Kalapa Assembly. This was in keeping with the instructions that Rinpoche gave me about how to put the book together from his talks. Most of the logic of the book was developed before specific material was selected and independent of the existing material. Generally, I found that Rinpoche had already given the talks that were needed for different sections of the book, although in many cases, I combined a number of talks to make one chapter of the book.

Sometimes, material appeared fortuitously when it was needed. For example, I had a difficult time finding the right material on meditation practice. Of course, Rinpoche had given hundreds of talks on the sitting practice of meditation, but many of them were presented in a Buddhst context. He had often left the description of meditation for his senior students to present in Shambhala Training. At the same time that I was working on this book, in my role as the editor in chief of Vajradhatu Publications, I was responsible for overseeing the editing and transcription of many other talks and seminars given to the Buddhist community.

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17. This was co-taught by the Vajra Regent, Ösel Tendzin. Rinpoche would teach one night; the Regent the next. Rinpoche and the Regent taught a number of such seminars, both at Naropa and in various meditation centers around North America.

One day at the office, the transcript of a public talk that Chögyam Trungpa had given recently at the Town Hall in Barnet, Vermont, arrived in the mail. I was skimming through it before putting it in a pile of materials to be filed. Lo and behold, here was the very talk on meditation that I was seeking. In this lecture, Rinpoche presented meditation from the point of view of basic goodness and warriorship. This transcript provided the basis and the structure for chapter 2 of *Shambhala*, "Discovering Basic Goodness."[18]

Rinpoche also dictated original material for several chapters. For the opening chapter, he consulted a Tibetan text by the great scholar-practitioner Mipham Rinpoche. He read the text in Tibetan and provided me with a word-by-word translation of a section that gives a description of the location and appearance of the Shambhala kingdom and its capital, Kalapa. He also dictated his foreword to the book and major sections of the chapter "Authentic Presence." This chapter includes a detailed description of stages of warriorship, which are called the four dignities of the Shambhala Warrior: meek, perky, outrageous, and inscrutable. During his year-long 1977 retreat at Charlemont, Massachusetts, Rinpoche had written an article entitled "Inscrutability," which was adapted for the section "The Warrior of Inscrutable," part of the "Authentic Presence" chapter. It's a wonderful piece on the most advanced stages of warriorship, which are characterized by the inscrutable and fearless attainment of the dragon warrior of Shambhala. To match the style and depth of this piece, Trungpa Rinpoche agreed to dictate material on the warriors of meek, perky, and outrageous. We had a meeting for this purpose at the 1983 Vajradhatu Seminary held in Bedford Springs, Pennsylvania. Before he dictated the material, I was able to ask him a number of questions about the manuscript. We had a fairly lengthy discussion of what the title for the book should be. Rinpoche suggested "The Great Eastern Sun: The Wisdom of Shambhala." We adopted that as a tentative title for a time, but eventually—pretty much at the last minute—we changed it to *Shambhala: The Sacred Path of the Warrior.* The abandoned title ended up being used fifteen years later as the perfect title for his second book on the Shambhala teachings, published posthumously.

18. Additional material for that chapter came from a talk at the Vajradhatu Seminary and from remarks made by Rinpoche during his presentations of Level Five of Shambhala Training.

One of the questions I asked Chögyam Trungpa in our meeting at Seminary was "What is the relationship between the four dignities and the drala principle?" (For this discussion to make sense to the readers, they will need to be familiar with these two concepts as they are discussed in *Shambhala*.) I thought he would give some conceptual answer about stages on the warrior's path or something like that. Instead, he said, very intensely but straightforwardly, "Well, that's how you become one of them." A little bit of questioning clarified that he was saying that, by following the path of the four dignities, a student warrior can become a drala, the embodiment of power and magic in the Shambhala world.

I had a tape running to record our conversation, and a number of other people were also at this meeting. This was lucky, because when people heard what he had said, they expressed shock. "No, he didn't say *that*, did he?" But he had said that. This one line turned out to be the key to editing the last chapter of the book, "The Shambhala Lineage," which had been giving me a great deal of trouble.

Back in Boulder, a month or so later, one Friday evening, Rinpoche was giving the opening Shambhala Training talk in a weekend program of the Shambhala Education Program. It was a fairly advanced level of study. Rather than attending the talk, I stayed home to work on the last chapter of *Shambhala*, as I was under a strict deadline to get the manuscript to the publisher. I felt really stuck. That night, I was mulling over what he had said in our meeting at Seminary. I kept going over the discussion. I remember that I took a long bath and washed my hair. For some reason, I took a lot of baths and showers while I was working on this book, sometimes several times a day. Something about the water often provoked an insight for me. I don't know why. In any case, I remember that I was standing in the bathroom, combing my wet hair, when I had a real "aha!" moment. Someone who was interested in the book had asked me if there was going to be anything in it about the Three Courts, which are somewhat like the three kayas in the Buddhist tradition. All of a sudden something clicked, and I remember thinking very loudly, "That's it! That's it. The Three Courts! That's it." I just about started dancing around the room. I knew then that I needed to reread the talk that Rinpoche had given at the 1978 Kalapa Assembly on the Sakyong principle, or the principle of rulership, both as it is embodied in human form in the Shambhala world and in its relationship to

other, more "cosmic" levels of ruling and command. In that talk, I found most of the material that I needed for the last chapter of the book.

Interestingly enough, later, when I saw the transcript of the talk that Trungpa Rinpoche had given that night, it was about many of the same topics that came up in my mind as I was combing my hair at home. So I could have found the material for the last chapter by going to his talk or by staying home! Throughout the period that I worked on *Shambhala*, I always felt that Chögyam Trungpa was extremely accessible and involved. Whether or not he was there in person, he always seemed to be right there. I felt that he was extraordinarily generous in giving me the opportunity to work on the book and that he was also generous in helping me, in person and in spirit, as the book took shape.

The last instruction that Rinpoche gave me about the book was that I should be sure to give the manuscript to a number of non-Buddhist readers and that I should try to solicit feedback from people who had never meditated. I did find a number of such readers, and their feedback was both encouraging—most of them loved the book—and critically helpful. They could pinpoint precisely where the material was confusing, boring, or missing the point. Many small but important revisions came out of these comments.

Shortly before the book was published, after it was already at the typesetter's, there was a brief crisis of confidence. One of Rinpoche's senior students read the book at that point and phoned Shambhala in a panic, saying that the book went too far, that it had outrageous material in it, and that we should pull it back and reedit it.[19] I received a call from my editor to give me this feedback. I have to say that I was anything but receptive to these suggestions, coming so late in the process. Eventually, however, we agreed on a few minor changes and proceeded with the publication of the book. Shambhala Publications, however, did cut the initial print run by several thousand copies because they were a bit worried about whether the book would be well received.

In retrospect, twenty years and half a million copies in twelve languages later, these fears seem amusing, but at the time, they were disconcerting. It probably should have come as no surprise that a book

19. I had given the manuscript to many senior students of Trungpa Rinpoche's and had already incorporated their feedback at this point. However, this was someone who was inadvertently overlooked but very motivated to read the manuscript.

about warriorship and overcoming doubt, fear, and obstacles in one's life would involve an obstacle like this in its own process of being born.

Shambhala: The Sacred Path of the Warrior is divided into three sections. In the first, "How to Be a Warrior," Chögyam Trungpa laid out many of the themes and the principles of the Shambhala teachings, which also guided and inspired his later presentations in other contexts, such as dharma art. The contrast between Great Eastern Sun vision and setting-sun vision is a fundamental theme. The setting sun represents the depressed and degraded aspects of human existence, which lead to an aggressive and materialistic outlook. This is contrasted with the vision of the Great Eastern Sun, which is based on human wakefulness and the celebration of life, rather than on the fear of death that dominates the setting-sun outlook. The basis of the Shambhala view is recognizing the inherent goodness of human beings, the goodness of our experience and of the world around us. Such goodness is unconditioned and undiluted. It is like the all-pervasive light of the sun, which can be temporarily covered by clouds but never fundamentally dimmed. The way of the warrior is based on connecting with the ground of basic goodness. This is accomplished through the sitting practice of meditation, as well as by paying attention to the details of one's life, through training in mindfulness and awareness. The practice of meditation and the application of mindful delight lead to the synchronization of the warrior's body and mind, which gives rise to a relaxed confidence. A kind of joyful sadness is the warrior's constant companion. He or she recognizes that aloneness is a friend and that fear is the starting point for fearlessness. The quality of all these teachings is that they are direct, heartfelt, and authentic.

The second section of the book, "Sacredness: The Warrior's World," helps to connect the individual path of warriorship with the larger view of how to transform one's world, how to help others, and ultimately how to contribute to an enlightened society. Rinpoche speaks of magic here, by which he means the utter aliveness of ordinary perception that can connect us to the inherent sacredness of our experience. He speaks of natural hierarchy, exemplified by the four seasons, as the basis for understanding how to rule our world and how to connect with genuine leadership. The final section of the book, "Authentic Presence," which I have already touched on, gives us a view of the Shambhala lineage—in its most primordial as well as human forms—and introduces us to the universal monarch. Here, in contrast to the conventional view, the mon-

arch is a human being so tender and stripped of pretense that it is as though he or she is utterly naked, even without skin.

As I have said, *Shambhala* found a wide readership. The talks on which it is based were given with such simplicity, such directness, and so much love that it would be hard to imagine they would not have reached a broad audience. Even today, almost twenty years after its publication, the book remains a classic, one that continues to inspire.

Great Eastern Sun: The Wisdom of Shambhala, published posthumously in 1999, on the cusp of the millennium, covers much of the same ground, with the addition of a playful primordial dot—or focal point of wakefulness—that pops up throughout the book, presenting the possibility of a first fresh thought at any moment. *Great Eastern Sun*, based almost entirely on the Level Five talks given by Trungpa Rinpoche within Shambhala Training, is organized around three fundamental themes from the Shambhala teachings: trust, renunciation, and letting go, which are interwoven in the many chapters of the book. Trust here is trusting in oneself and also trust in the unconditional nature of goodness. Renunciation involves giving up self-centered notions of privacy and learning how to step beyond our depression. Letting go is about the principle of daring, letting go of self-deception and discovering how to invoke uplifted energy. *Great Eastern Sun* celebrates and invokes the sense of genuine being that underlies all experience. At the same time that it provokes us to action, it encourages us to relax, especially in this speedy world of ours, and to give ourselves a break, give ourselves time to be, without agendas. Overall, the Shambhala teachings present a view of life as sacred existence. They show Chögyam Trungpa's brilliance in joining together the biggest and the smallest moments in life: showing us how the transformation of society is related to the kitchen sink.

The articles appended in Volume Eight both echo and embellish the themes presented in these two books. "Basic Goodness" gives us the first good dot of Chögyam Trungpa's presentation of the Shambhala teachings. It is an edited version of the first public talk that he gave on Shambhala warriorship. It evokes and explains the meaning of basic goodness, and it exhorts us to pay attention to how we live each moment, so that it becomes the expression of warriorship. "Fully Human: Introduction to the Principles of Shambhala Vision" is based on the first talk of the long seminar at Naropa in the summer of 1979, given in tandem with the Vajra Regent Ösel Tendzin. As mentioned above, many of these talks

were edited for inclusion in *Shambhala*. In this article, Rinpoche gives us a detailed explanation of both Great Eastern Sun and setting-sun vision.

"The Shambhala World," the next article in Volume Eight, is a lightly edited version of a public talk given in San Francisco in 1982. Here Trungpa Rinpoche states his emphatic belief that nuclear holocaust is not going to take place. He predicts that human life will continue for at least one thousand years more and advises people that "I'm afraid that we're going to have to lead lives which are very boring." He also reiterates the concepts of basic goodness and the bravery of the warrior, and connects the meaning of enlightened society with realizing our basic goodness and applying it to help others.

Next are three articles that deal with the principles of warriorship, fear, and fearlessness. "Conquering Fear" was edited from a three-talk seminar to directors in the Shambhala Training program presented in 1979. It contains provocative material on how to work with real enemies in the world outside and also discusses the discipline of warriorship in terms of its ground, path, and fruition, and how, at every stage, the warrior is working with the interplay of fear and fearlessness, cowardice and bravery. This article was published in the *Shambhala Sun* magazine in 2002. Next is Chögyam Trungpa's foreword to Alexandra David-Néel's book *The Superhuman Life of Gesar of Ling*, which presents epic stories of the great Tibetan warrior king. Both *Shambhala* and *Great Eastern Sun* are dedicated to Gesar, who represents the ideal of fearless and gentle warriorship that can conquer the world. In his essay, Rinpoche presents the principles of warriorship that are reflected in Gesar's life. "The Martial Arts and the Art of War" is a previously unpublished article, written by Rinpoche in England in the 1960s, which emerged from the files in the Shambhala Archives while I was gathering material for *The Collected Works*. It connects the development of fearlessness and warriorship with overcoming ego, understanding nonviolence as the principle of the martial arts, and the application of that mentality in the Tibetan monastic discipline of debate. It is one of the earliest presentations of Trungpa Rinpoche's thinking on the place of warriorship in the Buddhist teachings.

An excerpt from another early writing, "Political Consciousness," is a translation of a fragment of a treatise on politics that Rinpoche began writing in Tibetan while on a month-long retreat in 1972. The manuscript was never completed. This excerpt shows how Chögyam Trungpa was working to connect the worldly aspect of politics with spiritual

awareness and development. As he says, "If one asks what politics is, it would be correct to say that it is the ability of all reflections of political situations to arise in the mirror of discriminating awareness at once. It could be described as the ability to look joyfully in the mirror of mind with a relaxed mind free from fearful projections and doubt." "A Buddhist Approach to Politics" is an interview conducted in 1976 by the staff of the *Shambhala Review of Books and Ideas*, a little magazine produced for a number of years by Shambhala Publications. Here, just months before the Shambhala teachings exploded onto the scene, Rinpoche talks about the importance of taking more responsibility for what is happening in society: "People involved with a spiritual discipline have a tendency to want nothing to do with their ordinary life; they regard politics as something secular and undesirable, dirty or something. So, to begin with, if a person came with a sense of responsibility to society, that would be a Buddhist approach to politics and also to the social side of life, which is the same, in a sense." Rinpoche's discussion of politics here is down to earth and practical, dealing with such questions as whether a Buddhist should vote in the presidential elections. This is followed by "Pragmatism and Practice," an interview with Chögyam Trungpa conducted on May 7, 1985, one of the last interviews that he ever gave. Rinpoche talks about some of the issues that he worked with and thought about during a year-long retreat in 1984. During this time, he was in part concerned with how the principles of Shambhala vision could pragmatically manifest in the various activities within the Buddhist community and more fundamentally in the world at large.

From his earliest years in the West, political awareness was part of Chögyam Trungpa's sensibilities. Volume One of *The Collected Works* includes "The New Age," an article published in 1969 in the English publication *International Times*. Here Rinpoche focuses on the need for genuine communication among people, as a means to begin to work with the alienation that has arisen in modern society as a result of mechanization and modernization. As he writes:

> . . . with the structure of all countries being Americanized, with things developing as they are—vast machinery, vast organization which transcends the individual mind so that they can only be grasped in terms of computers—the whole thing has grown so big that to some people it is very frightening. . . . Living in such a world,

> we really have to be practical, for we cannot afford to divide society up into those who practice meditation and those who are workers, those who work in the factories and those who are intellectuals. . . . We can't afford to anymore—the world is too small. . . . We have arrived in an age where the study of the great wisdom of the world, religion, and tradition, however important they are, is not enough. There is one more urgent thing we have to do. We must create a structure which allows a real communication. . . . We have to see that the answer is not one of spirituality alone any more than it is one of politics alone.

Once again, it seems that his understanding of the forces at work within society was quite advanced and that he anticipated many of the conundrums of the current era. He had the ability, from those early times, to connect individual experience with larger realities, without naively reducing social and political forces to a lowest common denominator in which there is a simplistic answer to everything, such as solving all the world's problems through meditation or prayer. Rinpoche's approach to politics, while affirming the individual's duty to society, was a much more sophisticated approach.

Rinpoche conducted the first Vajradhatu Seminary in 1973. At the conclusion of this three-month advanced training session, students were eligible to request transmission to begin the intensive practice of vajrayana or tantric Buddhism. So this was a very important program for senior students to attend, if they wished to go forward in their practice and study of Buddhism. During the study sections of each seminary, Chögyam Trungpa would give a lecture almost every evening. During the day, students took a number of other courses and had time to practice meditation and study. Starting with the second seminary in 1974, Rinpoche invited a close senior student at each seminary to teach a required course entitled "Vajra Politics." Rinpoche generally worked closely with the instructor on the material to be presented. The course was based on the premise that human goodness is the ground of a vajra approach to politics. From that view, the course turned to a consideration of how change in culture and society can be brought about without aggression. Beginning with the 1979 Seminary, the vajra politics course was replaced by a course on Shambhala culture, which likewise was required for all students.[20]

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Trungpa Rinpoche also used the administrative aspect of running his meditation centers and other enterprises as an opportunity to work with building political consciousness and sophistication in his students. As time went on, in connection with the development of the Shambhala teachings, he began to organize Vajradhatu, the umbrella organization for all the meditation centers he established, more like a government than a church or a nonprofit corporation. For example, he appointed senior students to run the major centers outside of Boulder. These people were referred to as Ambassadors (for larger centers) and Emissaries (for smaller groups), and in many respects he approached working with them like having career diplomats in a foreign service. The directors of Vajradhatu were each responsible for a department, and among these departments were the Department of External Affairs and the Department of Internal Affairs, names more reminiscent of government than religion or business. In fact, in later years, Rinpoche referred to the Board of Directors as the Cabinet. Some might think that he simply had delusions of grandeur. In fact, he transformed the normally pedestrian conduct of administration, sparking his students' interest in working with the much larger and more potent arenas of governance and politics.

He also saw the visits of spiritual teachers, beginning with the visit of His Holiness the Karmapa in 1974, as a training ground for working with political situations in the world outside. In 1980, during his third visit to North America, His Holiness toured the U.S. Capitol and was hosted as a dignitary at a luncheon with Senators and Representatives, which Rinpoche also attended. Over the years, he worked very closely with his students to be sure they learned about protocol and how to conduct themselves in situations like this. In 1979, when His Holiness the Dalai Lama made his first visit to the United States, members of the Dorje Kasung provided security for the tour, and members of the External Affairs Department of Vajradhatu traveled with His Holiness's party, helping to arrange his schedule and various appointments, talks, and meetings. The Dorje Kasung worked with the mayors' offices and the police departments in all the major cities in the United States that His Holiness visited, and the members of External Affairs worked with offi-

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cials on a number of levels of government, including officials from the State Department, in planning the visit. The visits of many other Tibetan Buddhist teachers to America were handled by the Dorje Kasung and External Affairs working together, and the two also began to coordinate some of Trungpa Rinpoche's visits, both within North America and beyond, when he traveled to Europe and Asia.

In the last few years of his life, Chögyam Trungpa worked with the director of External Affairs, Karl Springer, on several projects that took this interest in politics to a new level. For example, there were plans for Vajradhatu to work with the Nepalese government and the United Nations on the restoration of Lumbini, the Buddha's birthplace in Nepal. The Lumbini Project was never completed, and political involvement on that level faded as a major focus of the organization after Rinpoche's death. However, many students trained in this area have applied the skills they learned from this work in their subsequent endeavors outside of the organization proper.

In the next two articles included in Volume Eight, "Natural Hierarchy" and "Conquering Comfort," Rinpoche talks further about the intimate relationship between the individual realization of sanity and its manifestation in the structure of our world. Beyond that, he looks at the principle of rulership, or leadership, both as it relates to individual command and to conquering obstacles. Finally, he talks about what it is like to have the king's view of reality—which is not just being in the presence of a great ruler but means unlocking the power of one's own primordial sanity:

> . . . Entering into a king's domain, you also sense that there are no thoughts. There is no subconscious gossip. . . . Your mind is completely cut, short-circuited . . . you have nothing to say, which is the mark that the ayatanas [sense consciousness] are controlled in the presence of a king, an enlightened ruler. Sometimes the question is answered by itself. The question is the answer automatically. We are talking about that kind of sacred world.
>
> When the four maras are conquered, either by practice or by being in the presence of sacred world, then you develop sacred outlook automatically and you discover what is known as nirvana, freedom, liberation.
>
> Everything is back to square one, which is basic goodness. ("Conquering Comfort," p. 442)

The notion of the king's view and the importance of ruling your life comes up many times in the Shambhala teachings. It is one of the teachings that relates to the extraordinary environments that Chögyam Trungpa was able to create for people, as exemplified by the overwhelming richness and sacredness, described earlier in this introduction, that vibrated in the ballrooms and meditation halls of the Kalapa Assembly. Eido Roshi, in "True Man without Rank," an article in *Buddhadharma: The Practitioner's Quarterly,* suggests that

> Trungpa Rinpoche . . . was a man who was born like a king. It was natural for him. When he would hold out his hand, someone would immediately come and offer a cigarette. If I were him, I would say, "Oh, thank you." I am not a king, so I would say, "Oh, thank you very much." For him, another would come with a light, another with an ashtray. He made others happy by allowing them to serve him.[21]

Indeed, Roshi is correct in saying that many of Rinpoche's students found it fulfilling to serve him—not in the sense of humbling themselves, but actually in the sense of fulfilling themselves through service and experiencing an expanded sense of awareness and space. This is because Chögyam Trungpa did not hoard the king's view. Instead, he shared this sacred view with everyone in his environment. Around him, you could feel the space of vastness. However, in the Shambhala teachings, king's view is not just or even primarily a description of your experience of someone else's mind. It applies to oneself personally. In that regard, it is one of the main metaphors that Rinpoche used to describe the quality of command that first arises in the student warrior's practice of meditation and then is extended to situations throughout life.

Rinpoche believed that all beings had the potential to be the kings and queens of their own existence. This sense of rulership is not marked by pleasure, particularly, but rather by duty and by a tremendous connection with and empathy for all beings. As he writes in *Shambhala:*

> When you walk into this world of reality, the greater or cosmic world, you will find the way to rule your world—but at the same time, you will also find a deep sense of aloneness. It is possible that

21. *Buddhadharma: The Practitioner's Quarterly* 1, no. 1 (Fall 2002): 57.

> this world could become a palace of a kingdom to you, but as its king or queen, you will be a monarch with a broken heart. . . . It is the way to be a decent human being—and beyond that, a glorious human being who can help others. (pp. 114–115)

The next article included in Volume Eight, "The Seven Treasures of the Universal Monarch," gives us a more mythical view of the world of the Shambhala monarch. A small fragment composed at an unknown date by Chögyam Trungpa, this little gem describes the attributes of the world of the universal monarch. For a commentary on how these treasures, or riches, of the monarch can be cultivated as qualities leading to a good human life for all of us, see the chapter "How to Rule" in *Shambhala: The Sacred Path of the Warrior.*

Earlier, the introduction touched on the political structures that Rinpoche created as part of the Shambhala world in which he taught. One of the last such ventures was the establishment of a kind of embryonic legislature or parliament as a structure for governance within his community, which was called the delek system. *Delek* is a Tibetan word that means "auspicious happiness." It was used by Chögyam Trungpa to refer to creating a system of governance that fosters peace and goodness. Rinpoche suggested that people should organize themselves into deleks, or groups, consisting of about twenty or thirty families, based on the neighborhoods in which they lived. Each neighborhood or small group would be a delek and its members, the delekpas.[22] Each delek would elect a leader, the dekyong—the "protector of happiness," by a process of consensus for which Rinpoche coined the phrase "spontaneous insight." The dekyongs were then organized into the Dekyong Council, which would meet and make decisions affecting their deleks and make recommendations to the administration of Vajradhatu about larger issues. This structure, in somewhat modified form, continues today.

The idea of organizing people to form a nascent parliamentary structure in this manner was first discussed by Rinpoche with some students in 1968, while he was in Bhutan (where he received *The Sadhana of*

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22. One's primary delek would be located in the town where one lives, but one might also be part of a delek at the Seminary, Kalapa Assembly, or other residential practice and study programs. According to a 1981 article in the *Vajradhatu Sun*, the first time that Rinpoche introduced the delek system was actually at the 1981 Kalapa Assembly.

Mahamudra mentioned earlier in the introduction). The approach of the delek system is to include everyone in the decision-making process. It recognizes that being practically engaged in politics and decision making is a fundamental *practice* for everyone in the Shambhala world. It's not just something that a few leaders or administrators do. Rather, all of us have a duty to involve ourselves in our communities. As Buddhist and Shambhala practitioners, we need to learn to apply what we have learned about goodness, loving-kindness, and helping others, by learning how to cooperate and create harmony on a practical level. As he wrote in a letter to the community about the delek system in 1984: "In Buddhism, usually the guru's word is regarded as command and followed faithfully, but at the same time the councils of the sangha play an important part in maintaining institutions and organizations. . . . All members of the deleks, not just the dekyongs, should understand the importance of cultivating a strong neighborhood identity and a commitment to working together as a group with a sense of mutual purpose, cooperating and caring. The deleks should take it as their role to sort out many kinds of issues—spiritual, social and economic—and to deal with various difficulties and details by themselves. They should understand that their contribution to our work is important and, in fact, essential."[23]

The initiation of the delek system was also related to the Shambhala idea that everyone has the germ of king or queenship, the power of leadership, within him- or herself. As Rinpoche wrote to the community: ". . . the delek system is a most important vehicle for strengthening ourselves as a sangha and for overcoming difficulties we have had in the past. All of you should regard yourselves in some sense as 'elders' of the sangha and have confidence that the significance of the delek system and the health of the sangha is in your hands."[24] At the same time, the delek system was not proposed as a form of pure democracy, since Rinpoche upheld the importance of hierarchy in human as well as natural affairs. But he felt that there needed to be a balance between what is dictated from above and what arises from below. When he administered the oath of office to the first dekyongs, he made these remarks:

> The delek system cuts down the extraordinary hypocrisy of dictatorship, as well as the idea of too much democracy. It brings us a middle

23. "Vajracarya Addresses Delegs," *Vajradhatu Sun* (February/March 1982).

24. Ibid.

> path, which is somewhat democratic. Your individual contributions could become very positive and excellent through the delek system, and the dictatorial aspect of society could be cut down. Our notion of hierarchy is more like a flower than a lid. It is more like a waterfall than a volcano. Hierarchy can help people organize their lives in such a way that they can contribute individually—every one of them. You as dekyongs have the possibility of uplifting people. You have the possibility of bringing people up and cheering people up genuinely.[25]

Volume Eight ends with the article "Realizing Enlightened Society," in which indeed we are brought full circle, back to square one. In this three-part article, based on talks given by Chögyam Trungpa in his last public seminar, in 1986, the unity of Buddhism and the Shambhala teachings is affirmed. They are not, in fact, two distinct streams of thought but two sides of the same coin. "It is my greatest privilege to proclaim the inseparability of the Shambhala approach and buddhadharma," he said in his opening talk of this seminar.

This was not saying that the Shambhala path of secular warriorship should now be merged into the Buddhist path. It was rather saying that the teachings on basic sanity and compassion of the Buddhist tradition are indivisible from the teachings on warriorship and sacred world of the Shambhala tradition. More fundamentally, he was saying that it is not possible to separate out one's personal path of realization from the larger need to create a good and sane society in which we all can live.

In Tibet, Rinpoche had witnessed how spirituality can be attacked and suppressed so that the practice of any spiritual discipline becomes impossible. There have been many such times and places, in the past and present, and one imagines there will be more in the future. In his last seminar, many people asked, "Is Shambhala the ground or is Buddhism the ground?" At different times, he said different things. From the point of view of the most basic and profound realization of mind, he often talked about Buddhism as the ground on which the Shambhala tradition would flourish. But from the point of view of providing an actual, societal container, he also talked about Shambhala as the support for the Buddhist teachings. More fundamentally, he was saying that there has to be a basic container, which is culture and society, to contain the teach-

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25. *Vajradhatu Sun* (August / September 1982).

ings of sanity and spirituality and to provide a place where they can expand and grow. We have to begin with ourselves, with our own practice, our own perception, our own sanity and loving-kindness. But if we ignore the larger situation of the world we live in, if we do not accept the burden of warriorship, we may find ourselves unable to practice, unable to express our fundamental sanity.

As Chögyam Trungpa looked into the future, he saw that the world was in need of tremendous help. Did he wonder: Will Buddhism have a home? Will spirituality have a home? Will sanity have a home? Might we wonder those things ourselves?

In the opening chapter of *Shambhala: The Sacred Path of the Warrior,* he wrote: "Within our lifetime there will be great problems in the world, but let us make sure that within our lifetime no disasters happen. We can prevent them. It is up to us. We can save the world from destruction, to begin with. That is why Shambhala vision exists. It is a centuries-old idea: by serving the world, we can save it. But saving the world is not enough. We have to work to build an enlightened human society as well" (p. 24).

That aspiration remains as up to date and applicable now as the moment it was first said. In his role within the Shambhala world, Chögyam Trungpa was also known as the vajra (indestructible) warrior, the Dorje Dradül.[26] By some standards, he was an outrageous human being. He was at times unreasonable, occasionally wrathful, and always unbelievably stubborn in his adherence to promoting true wakefulness. He was, in that regard, traditional: like the Wrathful Wild Guru, Padmasambhava, who brought Buddhism to Tibet; like the Zen Patriarch, Dharma Bodhi, who brought Buddhism to Japan. It took his "wild" energy to bring the teachings of Tibetan Buddhism into the forefront of consciousness on the American continent. It will take the efforts of many thousands of us to ensure that this legacy is not wasted or diluted.

From *The Collected Works of Chögyam Trungpa* one can see just how fathomless Trungpa Rinpoche's mind was and how vast was his vision. Yet he always believed that the largest truths in life, the most vast and profound insights, came down to a single point, a single breath, a single moment of sanity in the conduct of everyday life. With that in mind, it is not so difficult to take up the challenge that he left us.

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26. In Tibetan, *dradül* literally means "enemy subduer."

Rinpoche carried the wisdom of his tradition out of Tibet. He brought with him the victory banner of the Buddhist teachings, from the high plains and mountains of his homeland. As he wrote in *Great Eastern Sun*:

> Tibet is a lost country, at this point. The Chinese have occupied my country, and they are torturing my people. It is quite horrific. . . . We Tibetans were unable to avoid that situation. Nonetheless, the Tibetan wisdom has escaped. It has been brought out of Tibet. It has something to say, something to offer. It gives us dignity as Tibetans. (p. 195)

When Chögyam Trungpa proclaimed that wisdom in the West, he was unfurling the banner of victory on a new continent. When we ourselves proclaim that wisdom, we are planting this banner firmly in our soil. Yet simultaneously, we honor the birthplace of such profound wisdom, its roots in the Asian continent. As we shout the warrior's cry, Ki Ki So So, we help to bring the world full circle, uniting us all, East and West. For sanity is the birthright of human beings, the primordial inheritance of all. The Shambhala teachings are Trungpa Rinpoche's precious gift to this generation and to the future of the world. May they guide, inspire, and protect us. May they help us to promote enlightened society by following the sacred path of the warrior, for the benefit of all sentient beings.

CAROLYN ROSE GIMIAN
October 11, 2002
Trident Mountain House
Tatamagouche Mountain,
Nova Scotia

SHAMBHALA

The Sacred Path of the Warrior

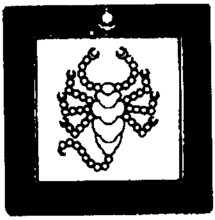
EDITED BY

CAROLYN ROSE GIMIAN



Dawa Sangpo, the first king of Shambhala.
THANGKA BY NGÖDRUP RONGAE. PHOTOGRAPH BY GEORGE HOLMES.

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རིགས་ལྡན་རྒྱལ་པོའི་ཞབས་ལ་འདུད།།

He who has neither beginning nor end
Who possesses the glory of Tiger Lion Garuda Dragon
Who possesses the confidence beyond words
I pay homage at the feet of the Rigden King

Editor's Preface

CHÖGYAM TRUNGPA is best known to Western readers as the author of several popular books on the Buddhist teachings, including *Cutting Through Spiritual Materialism, The Myth of Freedom,* and *Meditation in Action.* The present volume, *Shambhala,* is a major departure from these earlier works. Although the author acknowledges the relationship of the Shambhala teachings to Buddhist principles and although he discusses at some length the practice of sitting meditation—which is virtually identical to Buddhist meditation practice—nevertheless, this book presents an unmistakably secular rather than religious outlook. There are barely a half-dozen foreign terms used in the manuscript, and in tone and content this volume speaks directly—sometimes painfully so—to the experience and the challenge of being human.

Even in the name with which he signs the Foreword—Dorje Dradül of Mukpo—the author distinguishes this book from his other works. *Shambhala* is about the path of warriorship, or the path of bravery, that is open to any human being who seeks a genuine and fearless existence. The title *Dorje Dradül* means the "indestructible" or "adamantine warrior." Mukpo is the author's family name, which was replaced at an early age by his Buddhist title, Chögyam Trungpa Rinpoche. In chapter 11, "Nowness," the author describes the importance that the name Mukpo holds for him and gives us some hints of why he chooses to use it in the context of this book.

Although the author uses the legend and imagery of the Shambhala kingdom as the basis for his presentation, he states quite clearly that he is not presenting the Buddhist *Kalachakra* teachings on Shambhala. Instead, this volume draws on ancient, perhaps even primordial, wisdom

and principles of human conduct, as manifested in the traditional, preindustrial societies of Tibet, India, China, Japan, and Korea. In particular, this book draw its imagery and inspiration from the warrior culture of Tibet, which predated Buddhism and remained a basic influence on Tibetan society until the Communist Chinese invasion in 1959. Yet, whatever its sources, the vision that is presented here has not been articulated anywhere else. It is a unique statement on the human condition and potential, which is made more remarkable by its haunting and familiar ring—it is as though we had always known the truths contained here.

The author's interest in the kingdom of Shambhala dates back to his years in Tibet, where he was the supreme abbot of the Surmang monasteries. As a young man, he studied some of the tantric texts that discuss the legendary kingdom of Shambhala, the path to it, and its inner significance. As he was fleeing from the Communist Chinese over the Himalayas in 1959, Chögyam Trungpa was writing a spiritual account of the history of Shambhala, which unfortunately was lost on the journey. Mr. James George, former Canadian High Commissioner to India and a personal friend of the author, reports that in 1968 Chögyam Trungpa told him that "although he had never been there [Shambhala], he believed in its existence and could see it in his mirror whenever he went into deep meditation." Mr. George then tells us how he later witnessed the author gazing into a small hand-mirror and describing in detail the kingdom of Shambhala. As Mr. George says: "There was Trungpa in our study describing what he saw as if he were looking out of the window."

In spite of this longstanding interest in the kingdom of Shambhala, when Chögyam Trungpa first came to the West, he seems to have refrained from any mention of Shambhala, other than passing references. It was only in 1976, a few months before beginning a year's retreat, that he began to emphasize the importance of the Shambhala teachings. At the 1976 Vajradhatu Seminary, an advanced three-month training course for two hundred students, Chögyam Trungpa gave several talks on the Shambhala principles. Then, during his 1977 retreat, the author began a series of writings on Shambhala, and he requested his students to initiate a secular, public program of meditation, to which he gave the name "Shambhala Training."

Since that time, the author has given well over a hundred lectures on themes connected with Shambhala vision. Some of these talks have been given to students in the Shambhala Training program, many of them

have been addressed to the directors, or teachers, of Shambhala Training, a few of the lectures were given as public talks in major cities in the United States, and one group of talks constituted a public seminar entitled "The Warrior of Shambhala," taught jointly with Ösel Tendzin at Naropa Institute in Boulder, Colorado, in the summer of 1979.

To prepare this volume, the editors, under the author's guidance, reviewed all of the lectures on the subject matter and searched for the best, or most appropriate, treatments of particular topics. In addition, the author wrote original material for this book, notably the discussion of the dignities of meek, perky, and outrageous that appears in chapter 20, "Authentic Presence." He had already composed the material on inscrutability as an essay during his 1977 retreat, and the discussion of the other three dignities was written for this book in a style compatible with the original article.

In deciding upon the sequence of chapters and the logical progression of the topics, the original lectures were themselves the foremost guide. In studying this material the editors found that the Shambhala teachings present, not only the logic of the mind, but also the logic of the heart. Based as much on intuition as on intellect, these teachings weave a complex and sometimes crisscrossing picture of human experience. To preserve this character, the editors chose to draw the structure of the book out of the structure of the original lectures themselves. Of necessity, this sometimes resulted in paradoxical or even seemingly contradictory treatments of a topic. Yet we found that the overall elegance and integrity of the material were best served by retaining the inherent logic of the original presentation, with all its complexities.

Respect for the integrity of the original lectures was also the guiding principle in the treatment of language. In his presentation of the Shambhala principles, the author takes common words in the English language, such as "goodness," and gives them uncommon, often extraordinary, meanings. By doing so, Chögyam Trungpa elevates everyday experience to the level of sacredness, and at the same time, he brings esoteric concepts, such as magic, into the realm of ordinary understanding and perception. This is often done by stretching the English language to accommodate subtle understanding within seeming simplicity. In our editing, we tried to retain and bring out the author's voice rather than suppress it, feeling that this approach would best convey the power of the material.

Before work on *Shambhala* began, many of the author's talks had already been edited for use by students and teachers in the Shambhala Training program. These early editorial efforts by Mr. Michael H. Kohn, Mrs. Judith Lief, Mrs. Sarah Levy, Mr. David Rome, Mrs. Barbara Blouin, and Mr. Frank Berliner are gratefully acknowledged; they considerably reduced the task of preparing this book.

The curriculum used in Shambhala Training was of great help in organizing the material for this book, and thanks are due to those who have worked with the author to develop and revise this curriculum over the past six years: Mr. David Rome, private secretary to the author and the assistant to the publisher at Schocken Books; Dr. Jeremy Hayward, vice president of the Nalanda Foundation; Mrs. Lila Rich, executive director of Shambhala Training; as well as the staff of Shambhala Training, notably Mr. Frank Berliner, Mrs. Christie Baker, and Mr. Dan Holmes.

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A similar role was played by Mr. Samuel Bercholz, the publisher of Shambhala Publications. As shown by the name he gave to his company in 1968, Mr. Bercholz has a deeply rooted connection to Shambhala and its wisdom. His belief in this project and his constant interest in it were a major force in moving the manuscript along and bringing it to completion.

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The material that appears on pages 4, 14–15, 70–71, 123, and 153 is from a text of Shambhala. The excerpts and their translation are included in the copyright of this book.

It is impossible to express adequate thanks to the author—both for his vision in presenting the Shambhala teachings and for the privilege of assisting him with the editing of this book. In addition to working closely with the editors on the manuscript, he seemed able to provide an atmosphere of magic and power that pervaded and inspired this project. This is a somewhat outrageous thing to say, but once having read this book, perhaps the reader will find it not so strange a statement. It felt as though the author empowered this text so that it could rise above the poor vision of its editors and proclaim its wisdom. We hope only that we have not obstructed or weakened the power of these teachings. May they help to liberate all beings from the warring evils of the setting sun.

CAROLYN ROSE GIMIAN
Boulder, Colorado
October 1983

Foreword

I AM SO DELIGHTED to be able to present the vision of Shambhala in this book. It is what the world needs and what the world is starved for. I would like to make it clear, however, that this book does not reveal any of the secrets from the Buddhist tantric tradition of Shambhala teachings, nor does it present the philosophy of the Kalacakra. Rather, this book is a manual for people who have lost the principles of sacredness, dignity, and warriorship in their lives. It is based particularly on the principles of warriorship as they were embodied in the ancient civilizations of India, Tibet, China, Japan, and Korea. This book shows how to refine one's way of life and how to propagate the true meaning of warriorship. It is inspired by the example and the wisdom of the great Tibetan king, Gesar of Ling—his inscrutability and fearlessness and the way in which he conquered barbarianism by using the principles of Tiger, Lion, Garuda, Dragon (Tak, Seng, Khyung, Druk), which are discussed in this book as the four dignities.

I am honoured and grateful that in the past I have been able to present the wisdom and dignity of human life within the context of the religious teachings of Buddhism. Now it gives me tremendous joy to present the principles of Shambhala warriorship and to show how we can conduct our lives as warriors with fearlessness and rejoicing, without destroying one another. In this way, the vision of the Great Eastern Sun (Sharchen Nyima) can be promoted, and the goodness in everyone's heart can be realised without doubt.

DORJE DRADÜL OF MUKPO
Boulder, Colorado
August 1983

Part One

HOW TO BE A WARRIOR

༄༅། །ཐོག་མཐའ་མེད་པ་ཡི། །སྲིད་པའི་མེ་ལོང་ཆེན་པོ་ལས།
མི་ཡི་སྲིད་པ་མངོན་པར་ཤར། །དེ་ཚེ་གྲོལ་དང་འཁྲུལ་པ་བྱུང་།
གདོད་ནས་གྲོལ་བའི་གཞི་བརྗོད་ལ། །དོག་སྐྲག་ཐེ་ཚོམ་ཤར་བའི་ཚེ།
སྣང་མའི་ཁྲོ་ཚོགས་ཧི་སྐད་བྱུང་། །གདོད་ནས་གྲོལ་བའི་གཞི་བརྗོད་ལ།
ཕྲོ་ཞིང་རྗེས་སུ་འབྲངས་བའི་ཚེ། །དཔའ་བོའི་ཁྲོ་ཚོགས་ཧི་སྐད་བྱུང་།
སྣང་མའི་ཁྲོ་ཚོགས་མང་པོ་དེ། །ཁྲག་ཐུག་ནགས་ཀྱང་དག་ཏུ་ཡིན།
སྤྱན་ལྔ་བཤད་ནས་ཤ་ལ་ཟས། །དུད་འགྲོ་རྣམས་ཀྱི་རྗེས་སུ་འབྲངས།
གཅིག་གིས་གཅིག་ལ་འཇིགས་སྐྲག་བསྐྱང་། །དེ་ཚེ་རང་གྲོག་རང་གིས་བཅད།
ཞེ་སྡང་མེ་དཔུང་ཆེན་པོར་ཤར། །འདོད་ཆགས་ཆུ་བོ་རྟག་ཏུ་ཐུར།
ལེ་ལོའི་འདམ་རྫབ་ངན་པར་འཁྱོལ། །ནད་དང་མུ་གེའི་བསྐལ་པ་བྱུང་།
གདོད་མའི་གཞི་བརྗོད་ལ་གུས་པའི། །དཔའ་བོའི་ཁྲོ་ཚོགས་མང་པོ་རྣམས།
ལ་ལས་མཐོའི་རི་བོར་ཕྱིན། །ཤེལ་གྱི་གསས་མཁར་མཛེས་པ་བརྩེགས།
ལ་ལ་མཚོ་གླིང་མཛེས་པར་ཕྱིན། །ཡིད་དུ་འོང་བའི་ཕོ་བྲང་བརྩེགས།
ལ་ལ་བདེ་བའི་ཐང་དུ་ཕྱིན། །ནས་འབྲས་གྲོ་ཡི་སོ་ནམ་གཉེར།
ཀུན་ཀྱང་རྟག་ཏུ་སྟོང་པ་མེད། །རྟག་ཏུ་ཁྲམས་ཞིང་གཏོང་ལེན་ཆེ།
མ་བསྐུལ་རང་བྱུང་སྒྲུང་གྲུང་གིས། །སོང་མ་རིགས་ལྡན་རྟག་ཏུ་གསུམ།

From the great cosmic mirror
Without beginning and without end,
Human society became manifest.
At that time liberation and confusion arose.
When fear and doubt occurred
Toward the confidence which is primordially free,
Countless multitudes of cowards arose.
When the confidence which is primordially free
Was followed and delighted in,
Countless multitudes of warriors arose.
Those countless multitudes of cowards
Hid themselves in caves and jungles.
They killed their brothers and sisters and ate their flesh,
They followed the example of beasts,
They provoked terror in each other;
Thus they took their own lives.
They kindled a great fire of hatred,
They constantly roiled the river of lust,
They wallowed in the mud of laziness:
The age of famine and plague arose.

Of those who were dedicated to the primordial confidence,
The many hosts of warriors,
Some went to highland mountains
And erected beautiful castles of crystal.
Some went to the lands of beautiful lakes and islands
And erected lovely palaces.
Some went to the pleasant plains
And sowed fields of barley, rice, and wheat.
They were always without quarrel,
Ever loving and very generous.
Without encouragement, through their self-existing
inscrutability,
They were always devoted to the Imperial Rigden.

ONE

Creating an Enlightened Society

The Shambhala teachings are founded on the premise that there is basic human wisdom that can help to solve the world's problems. This wisdom does not belong to any one culture or religion, nor does it come only from the West or the East. Rather, it is a tradition of human warriorship that has existed in many cultures at many times throughout history.

IN TIBET, AS WELL AS many other Asian countries, there are stories about a legendary kingdom that was a source of learning and culture for present-day Asian societies. According to the legends, this was a place of peace and prosperity, governed by wise and compassionate rulers. The citizens were equally kind and learned, so that, in general, the kingdom was a model society. This place was called Shambhala.

It is said that Buddhism played an important role in the development of the Shambhala society. The legends tell us that Shakyamuni Buddha gave advanced tantric teachings to the first king of Shambhala, Dawa Sangpo. These teachings, which are preserved as the *Kalachakra Tantra,* are considered to be among the most profound wisdom of Tibetan Buddhism. After the king had received this instruction, the stories say that all of the people of Shambhala began to practice meditation and to follow the Buddhist path of loving-kindness and concern for all beings. In this way, not just the rulers but all of the subjects of the kingdom became highly developed people.

Among the Tibetan people, there is a popular belief that the kingdom of Shambhala can still be found, hidden in a remote valley somewhere

in the Himalayas. There are, as well, a number of Buddhist texts that give detailed but obscure directions for reaching Shambhala, but there are mixed opinions as to whether these should be taken literally or metaphorically. There are also many texts that give us elaborate descriptions of the kingdom. For example, according to the *Great Commentary on the Kalachakra* by the renowned nineteenth-century Buddhist teacher Mipham, the land of Shambhala is north of the river Sita, and the country is divided by eight mountain ranges. The palace of the Rigdens, or the imperial rulers of Shambhala, is built on top of a circular mountain in the center of the country. This mountain, Mipham tells us, is named Kailasa. The palace, which is called the palace of Kalapa, comprises many square miles. In front of it to the south is a beautiful park known as Malaya, and in the middle of the park is a temple devoted to Kalachakra that was built by Dawa Sangpo.

Other legends say that the kingdom of Shambhala disappeared from the earth many centuries ago. At a certain point, the entire society had become enlightened, and the kingdom vanished into another more celestial realm. According to these stories, the Rigden kings of Shambhala continue to watch over human affairs, and will one day return to earth to save humanity from destruction. Many Tibetans believe that the great Tibetan warrior king Gesar of Ling was inspired and guided by the Rigdens and the Shambhala wisdom. This reflects the belief in the celestial existence of the kingdom. Gesar is thought not to have traveled to Shambhala, so his link to the kingdom was a spiritual one. He lived in approximately the eleventh century and ruled the provincial kingdom of Ling, which is located in the province of Kham, East Tibet. Following Gesar's reign, stories about his accomplishments as a warrior and ruler sprang up throughout Tibet, eventually becoming the greatest epic of Tibetan literature. Some legends say that Gesar will reappear from Shambhala, leading an army to conquer the forces of darkness in the world.

In recent years, some Western scholars have suggested that the kingdom of Shambhala may actually have been one of the historically documented kingdoms of early times, such as the Zhang Zhung kingdom of Central Asia. Many scholars, however, believe that the stories of Shambhala are completely mythical. While it is easy enough to dismiss the kingdom of Shambhala as pure fiction, it is also possible to see in this legend the expression of a deeply rooted and very real human desire for

a good and fulfilling life. In fact, among many Tibetan Buddhist teachers, there has long been a tradition that regards the kingdom of Shambhala, not as an external place, but as the ground or root of wakefulness and sanity that exists as a potential within every human being. From that point of view, it is not important to determine whether the kingdom of Shambhala is fact or fiction. Instead, we should appreciate and emulate the ideal of an enlightened society that it represents.

Over the past seven years, I have been presenting a series of "Shambhala teachings" that use the image of the Shambhala kingdom to represent the ideal of secular enlightenment, that is, the possibility of uplifting our personal existence and that of others without the help of any religious outlook. For although the Shambhala tradition is founded on the sanity and gentleness of the Buddhist tradition, at the same time, it has its own independent basis, which is directly cultivating who and what we are as human beings. With the great problems now facing human society, it seems increasingly important to find simple and nonsectarian ways to work with ourselves and to share our understanding with others. The Shambhala teachings or "Shambhala vision," as this approach is more broadly called, is one such attempt to encourage a wholesome existence for ourselves and others.

The current state of world affairs is a source of concern to all of us: the threat of nuclear war, widespread poverty and economic instability, social and political chaos, and psychological upheavals of many kinds. The world is in absolute turmoil. The Shambhala teachings are founded on the premise that there *is* basic human wisdom that can help to solve the world's problems. This wisdom does not belong to any one culture or religion, nor does it come only from the West or the East. Rather, it is a tradition of human warriorship that has existed in many cultures at many times throughout history.

Warriorship here does not refer to making war on others. Aggression is the source of our problems, not the solution. Here the word *warrior* is taken from the Tibetan *pawo,* which literally means "one who is brave." Warriorship in this context is the tradition of human bravery, or the tradition of fearlessness. The North American Indians had such a tradition, and it also existed in South American Indian societies. The Japanese ideal of the samurai also represented a warrior tradition of wisdom, and there have been principles of enlightened warriorship in Western Christian societies as well. King Arthur is a legendary example of warriorship in the

Western tradition, and great rulers in the Bible, such as King David, are examples of warriors common to both the Jewish and Christian traditions. On our planet earth there have been many fine examples of warriorship.

The key to warriorship and the first principle of Shambhala vision is not being afraid of who you are. Ultimately, that is the definition of bravery: not being afraid of yourself. Shambhala vision teaches that, in the face of the world's great problems, we can be heroic and kind at the same time. Shambhala vision is the opposite of selfishness. When we are afraid of ourselves and afraid of the seeming threat the world presents, then we become extremely selfish. We want to build our own little nests, our own cocoons, so that we can live by ourselves in a secure way.

But we can be much more brave than that. We must try to think beyond our homes, beyond the fire burning in the fireplace, beyond sending our children to school or getting to work in the morning. We must try to think how we can help this world. If we don't help, nobody will. It is our turn to help the world. At the same time, helping others does not mean abandoning our individual lives. You don't have to rush out to become the mayor of your city or the president of the United States in order to help others, but you can begin with your relatives and friends and the people around you. In fact, you can start with yourself. The important point is to realize that you are never off duty. You can never just relax, because the whole world needs help.

While everyone has a responsibility to help the world, we can create additional chaos if we try to impose our ideas or our help upon others. Many people have theories about what the world needs. Some people think that the world needs communism; some people think that the world needs democracy; some people think that technology will save the world; some people think that technology will destroy the world. The Shambhala teachings are not based on converting the world to another theory. The premise of Shambhala vision is that, in order to establish an enlightened society for others, we need to discover what inherently we have to offer the world. So, to begin with, we should make an effort to examine our own experience, in order to see what it contains that is of value in helping ourselves and others to uplift their existence.

If we are willing to take an unbiased look, we will find that, in spite of all our problems and confusion, all our emotional and psychological ups and downs, there is something basically good about our existence as

human beings. Unless we can discover that ground of goodness in our own lives, we cannot hope to improve the lives of others. If we are simply miserable and wretched beings, how can we possibly imagine, let alone realize, an enlightened society?

Discovering real goodness comes from appreciating very simple experiences. We are not talking about how good it feels to make a million dollars or finally graduate from college or buy a new house, but we are speaking here of the basic goodness of being alive—which does not depend on our accomplishments or fulfilling our desires. We experience glimpses of goodness all the time, but we often fail to acknowledge them. When we see a bright color, we are witnessing our own inherent goodness. When we hear a beautiful sound, we are hearing our own basic goodness. When we step out of the shower, we feel fresh and clean, and when we walk out of a stuffy room, we appreciate the sudden whiff of fresh air. These events may take a fraction of a second, but they are real experiences of goodness. They happen to us all the time, but usually we ignore them as mundane or purely coincidental. According to the Shambhala principles, however, it is worthwhile to recognize and take advantage of those moments, because they are revealing basic nonaggression and freshness in our lives—basic goodness.

Every human being has a basic nature of goodness, which is undiluted and unconfused. That goodness contains tremendous gentleness and appreciation. As human beings, we can make love. We can stroke someone with a gentle touch; we can kiss someone with gentle understanding. We can appreciate beauty. We can appreciate the best of this world. We can appreciate its vividness: the yellowness of yellow, the redness of red, the greenness of green, the purpleness of purple. Our experience is real. When yellow is yellow, can we say it is red, if we don't like the yellowness of it? That would be contradicting reality. When we have sunshine, can we reject it and say that the sunshine is terrible? Can we really say that? When we have brilliant sunshine or wonderful snowfall, we appreciate it. And when we appreciate reality, it can actually work on us. We may have to get up in the morning after only a few hours' sleep, but if we look out the window and see the sun shining, it can cheer us up. We can actually cure ourselves of depression if we recognize that the world we have is good.

It is not just an arbitrary idea that the world is good, but it is good because we can *experience* its goodness. We can experience our world as

healthy and straightforward, direct and real, because our basic nature is to go along with the goodness of situations. The human potential for intelligence and dignity is attuned to experiencing the brilliance of the bright blue sky, the freshness of green fields, and the beauty of the trees and mountains. We have an actual connection to reality that can wake us up and make us feel basically, fundamentally good. Shambhala vision is tuning in to our ability to wake ourselves up and recognize that goodness can happen to us. In fact, it is happening already.

But then there is still a question. You might have made a genuine connection to your world: catching a glimpse of sunshine, seeing bright colors, hearing good music, eating good food, or whatever it may be. But how does a glimpse of goodness relate with ongoing experience? On the one hand, you might feel: "I want to get that goodness that is in me and in the phenomenal world." So you rush around trying to find a way to possess it. Or on an even cruder level, you might say: "How much does it cost to get that? That experience was so beautiful. I want to own it." The basic problem with that approach is that you never feel satisfied even if you get what you want, because you still *want* so badly. If you take a walk on Fifth Avenue, you see that kind of desperation. You might say that the people shopping on Fifth Avenue have good taste and that therefore they have possibilities of realizing human dignity. But on the other hand, it is as though they were covered with thorns. They want to grasp more and more and more.

Then there is the approach of surrendering or humbling yourself to get in touch with goodness. Someone tells you that he can make you happy if you will just give your life to his cause. If you believe that he has the goodness that you want, you may be willing to shave your hair or wear robes or crawl on the floor or eat with your hands to get in touch with goodness. You are willing to trade in your dignity and become a slave.

Both of those situations are attempts to retrieve something good, something real. If you are rich, you are willing to spend thousands of dollars on it. If you are poor, you are willing to commit your life to it. But there is something wrong with both of those approaches.

The problem is that, when we begin to realize the potential goodness in ourselves, we often take our discovery much too seriously. We might kill for goodness or die for goodness; we want it so badly. What is lacking is a sense of humor. Humor here does not mean telling jokes or

being comical or criticizing others and laughing at them. A genuine sense of humor is having a light touch: not beating reality into the ground but appreciating reality with a light touch. The basis of Shambhala vision is rediscovering that perfect and real sense of humor, that light touch of appreciation.

If you look at yourself, if you look at your mind, if you look at your activities, you can repossess the humor that you have lost in the course of your life. To begin with, you have to look at your ordinary domestic reality: your knives, your forks, your plates, your telephone, your dishwasher, and your towels—ordinary things. There is nothing mystical or extraordinary about them, but if there is no connection with ordinary everyday situations, if you don't examine your mundane life, then you will never find any humor or dignity or, ultimately, any reality.

The way you comb your hair, the way you dress, the way you wash your dishes—all of those activities are an extension of sanity; they are a way of connection with reality. A fork is a fork, of course. It is a simple implement of eating. But at the same time, the extension of your sanity and your dignity may depend on how you use your fork. Very simply, Shambhala vision is trying to provoke you to understand how you live, your relationship with ordinary life.

As human beings, we are basically awake and we *can* understand reality. We are not enslaved by our lives; we are free. Being free, in this case, means simply that we have a body and a mind, and we can uplift ourselves in order to work with reality in a dignified and humorous way. If we begin to perk up, we will find that the whole universe—including the seasons, the snowfall, the ice, and the mud—is also powerfully working with us. Life is a humorous situation, but it is not mocking us. We find that, after all, we can handle our world; we can handle our universe properly and fully in an uplifted fashion.

The discovery of basic goodness is not a religious experience, particularly. Rather it is the realization that we can directly experience and work with reality, the real world that we are in. Experiencing the basic goodness of our lives makes us feel that we are intelligent and decent people and that the world is not a threat. When we feel that our lives are genuine and good, we do not have to deceive ourselves or other people. We can see our shortcomings without feeling guilty or inadequate, and at the same time, we can see our potential for extending goodness to

others. We can tell the truth straightforwardly and be absolutely open, but steadfast at the same time.

The essence of warriorship, or the essence of human bravery, is refusing to give up on anyone or anything. We can never say that we are simply falling to pieces or that anyone else is, and we can never say that about the world either. Within our lifetime there will be great problems in the world, but let us make sure that within our lifetime no disasters happen. We can prevent them. It is up to us. We can save the world from destruction, to begin with. That is why Shambhala vision exists. It is a centuries-old idea: By serving this world, we can save it. But saving the world is not enough. We have to work to build an enlightened human society as well.

In this book we are going to discuss the ground of enlightened society and the path toward it, rather than presenting some utopian fantasy of what an enlightened society might be. If we want to help the world, we have to make a personal journey—we can't simply theorize or speculate about our destination. So it is up to each of us individually to find the meaning of enlightened society and how it can be realized. It is my hope that this presentation of the path of the Shambhala warrior may contribute to the dawning of this discovery.

TWO

Discovering Basic Goodness

By simply being on the spot, your life can become workable and even wonderful. You realize that you are capable of sitting like a king or queen on a throne. The regalness of that situation shows you the dignity that comes from being still and simple.

A GREAT DEAL OF CHAOS in the world occurs because people don't appreciate themselves. Having never developed sympathy or gentleness toward themselves, they cannot experience harmony or peace within themselves, and therefore, what they project to others is also inharmonious and confused. Instead of appreciating our lives, we often take our existence for granted or we find it depressing and burdensome. People threaten to commit suicide because they aren't getting what they think they deserve out of life. They blackmail others with the threat of suicide, saying that they will kill themselves if certain things don't change. Certainly we should take our lives seriously, but that doesn't mean driving ourselves to the brink of disaster by complaining about our problems or holding a grudge against the world. We have to accept personal responsibility for uplifting our lives.

When you don't punish or condemn yourself, when you relax more and appreciate your body and mind, you begin to contact the fundamental notion of basic goodness in yourself. So it is extremely important to be willing to open yourself to yourself. Developing tenderness toward yourself allows you to see both your problems and your potential accurately. You don't feel that you have to ignore your problems or exaggerate your potential. That kind of gentleness toward yourself and

appreciation of yourself is very necessary. It provides the ground for helping yourself and others.

As human beings, we have a working basis within ourselves that allows us to uplift our state of existence and cheer up fully. That working basis is always available to us. We have a mind and a body, which are very precious to us. Because we have a mind and body, we can comprehend this world. Existence is wonderful and precious. We don't know how long we will live, so while we have our life, why not make use of it? Before we even make use of it, why don't we appreciate it?

How do we discover this kind of appreciation? Wishful thinking or simply talking about it does not help. In the Shambhala tradition, the discipline for developing both gentleness toward ourselves and appreciation of our world is the sitting practice of meditation. The practice of meditation was taught by the Lord Buddha over 2,500 years ago, and it has been part of the Shambhala tradition since that time. It is based on an oral tradition: From the time of the Buddha this practice has been transmitted from one human being to another. In this way, it has remained a living tradition, so that, although it is an ancient practice, it is still up to date. In this chapter we are going to discuss the technique of meditation in some detail, but it is important to remember that, if you want to fully understand this practice, you need direct, personal instruction.

By meditation here we mean something very basic and simple that is not tied to any one culture. We are talking about a very basic act: sitting on the ground, assuming a good posture, and developing a sense of our spot, our place on this earth. This is the means of rediscovering ourselves and our basic goodness, the means to tune ourselves in to genuine reality, without any expectations or preconceptions.

The word *meditation* is sometimes used to mean contemplating a particular theme or object: meditating *on* such and such a thing. By meditating on a question or problem, we can find the solution to it. Sometimes meditation also is connected with achieving a higher state of mind by entering into a trance or absorption state of some kind. But here we are talking about a completely different concept of meditation: unconditional meditation, without any object or idea in mind. In the Shambhala tradition meditation is simply training our state of being so that our mind and body can be synchronized. Through the practice of meditation, we can learn to be without deception, to be fully genuine and alive.

Our life is an endless journey; it is like a broad highway that extends infinitely into the distance. The practice of meditation provides a vehicle to travel on that road. Our journey consists of constant ups and downs, hope and fear, but it is a good journey. The practice of meditation allows us to experience all the textures of the roadway, which is what the journey is all about. Through the practice of meditation, we begin to find that within ourselves there is no fundamental complaint about anything or anyone at all.

Meditation practice begins by sitting down and assuming your seat cross-legged on the ground. You begin to feel that by simply being on the spot, your life can become workable and even wonderful. You realize that you are capable of sitting like a king or queen on a throne. The regalness of that situation shows you the dignity that comes from being still and simple.

In the practice of meditation, an upright posture is extremely important. Having an upright back is not an artificial posture. It is natural to the human body. When you slouch, that is unusual. You can't breathe properly when you slouch, and slouching also is a sign of giving in to neurosis. So when you sit erect, you are proclaiming to yourself and to the rest of the world that you are going to be a warrior, a fully human being.

To have a straight back you do not have to strain yourself by pulling up your shoulders; the uprightness comes naturally from sitting simply but proudly on the ground or on your meditation cushion. Then, because your back is upright, you feel no trace of shyness or embarrassment, so you do not hold your head down. You are not bending to anything. Because of that, your shoulders become straight automatically, so you develop a good sense of head and shoulders. Then you can allow your legs to rest naturally in a cross-legged position; your knees do not have to touch the ground. You complete your posture by placing your hands lightly, palms down, on your thighs. This provides a further sense of assuming your spot properly.

In that posture, you don't just gaze randomly around. You have a sense that you are *there* properly; therefore your eyes are open, but your gaze is directed slightly downward, maybe six feet in front of you. In that way, your vision does not wander here and there, but you have a further sense of deliberateness and definiteness. You can see this royal



pose in some Egyptian and South American sculptures, as well as in Oriental statues. It is a universal posture, not limited to one culture or time.

In your daily life, you should also be aware of your posture, your head and shoulders, how you walk, and how you look at people. Even when you are not meditating, you can maintain a dignified state of existence. You can transcend your embarrassment and take pride in being a human being. Such pride is acceptable and good.

Then, in meditation practice, as you sit with a good posture, you pay attention to your breath. When you breathe, you are utterly there, properly there. You go out with the out-breath, your breath dissolves, and then the in-breath happens naturally. Then you go out again. So there is a constant going out with the out-breath. As you breathe out, you dissolve, you diffuse. Then your in-breath occurs naturally; you don't have to follow it in. You simply come back to your posture, and you are ready for another out-breath. Go out and dissolve: *tshoo;* then come back to your posture; then *tshoo,* and come back to your posture.

Then there will be an inevitable *bing!*—thought. At that point, you say, "thinking." You don't say it out loud; you say it mentally: "thinking." Labeling your thoughts gives you tremendous leverage to come back to your breath. When one thought takes you away completely from what you are actually doing—when you do not even realize that you are on the cushion, but in your mind you are in San Francisco or New York City—you say "thinking," and you bring yourself back to the breath.

It doesn't really matter what thoughts you have. In the sitting practice of meditation, whether you have monstrous thoughts or benevolent thoughts, all of them are regarded purely as thinking. They are neither virtuous nor sinful. You might have a thought of assassinating your father or you might want to make lemonade and eat cookies. Please don't be shocked by your thoughts: Any thought is just thinking. No thought deserves a gold medal or a reprimand. Just label your thoughts "thinking," then go back to your breath. "Thinking," back to the breath; "thinking," back to the breath.

Opposite: I-chou Lohan. This statue shows one of the disciples of the Buddha in the posture of meditation.

PHOTO BY ROBERT NEWMAN. FROM THE COLLECTION OF THE BRITISH MUSEUM.

The practice of meditation is very precise. It has to be on the dot, right on the dot. It is quite hard work, but if you remember the importance of your posture, that will allow you to synchronize your mind and body. If you don't have good posture, your practice will be like a lame horse trying to pull a cart. It will never work. So first you sit down and assume your posture, then you work with your breath; *tshoo,* go out, come back to your posture; *tshoo,* come back to your posture; *tshoo.* When thoughts arise, you label them "thinking" and come back to your posture, back to your breath. You have mind working with breath, but you always maintain body as a reference point. You are not working with your mind alone. You are working with your mind and your body, and when the two work together, you never leave reality.

The ideal state of tranquillity comes from experiencing body and mind being synchronized. If body and mind are unsynchronized, then your body will slump—and your mind will be somewhere else. It is like a badly made drum: The skin doesn't fit the frame of the drum; so either the frame breaks or the skin breaks, and there is no constant tautness. When mind and body are synchronized, then, because of your good posture, your breathing happens naturally; and because your breathing and your posture work together, your mind has a reference point to check back to. Therefore your mind will go out naturally with the breath.

This method of synchronizing your mind and body is training you to be very simple and to feel that you are not special, but ordinary, extraordinary. You sit simply, as a warrior, and out of that, a sense of individual dignity arises. You are sitting on the earth and you realize that this earth deserves you and you deserve this earth. You are there—fully, personally, genuinely. So meditation practice in the Shambhala tradition is designed to educate people to be honest and genuine, true to themselves.

In some sense, we should regard ourselves as being burdened: We have the burden of helping this world. We cannot forget this responsibility to others. But if we take our burden as a delight, we can actually liberate this world. The way to begin is with ourselves. From being open and honest with ourselves, we can also learn to be open with others. So we can work with the rest of the world, on the basis of the goodness we discover in ourselves. Therefore, meditation practice is regarded as a good and in fact excellent way to overcome warfare in the world: our own warfare as well as greater warfare.

THREE

The Genuine Heart of Sadness

Through the practice of sitting still and following your breath as it goes out and dissolves, you are connecting with your heart. By simply letting yourself be, as you are, you develop genuine sympathy toward yourself.

IMAGINE THAT YOU ARE sitting naked on the ground, with your bare bottom touching the earth. Since you are not wearing a scarf or hat, you are also exposed to heaven above. You are sandwiched between heaven and earth: a naked man or woman, sitting between heaven and earth.

Earth is always earth. The earth will let anyone sit on it, and earth never gives way. It never lets you go—you don't drop off this earth and go flying through outer space. Likewise, sky is always sky; heaven is always heaven above you. Whether it is snowing or raining or the sun is shining, whether it is daytime or nighttime, the sky is always there. In that sense, we know that heaven and earth are trustworthy.

The logic of basic goodness is very similar. When we speak of basic goodness, we are not talking about having allegiance to good and rejecting bad. Basic goodness is good because it is unconditional, or fundamental. It is there already, in the same way that heaven and earth are there already. We don't reject our atmosphere. We don't reject the sun and the moon, the clouds and the sky. We accept them. We accept that the sky is blue; we accept the landscape and the sea. We accept highways and buildings and cities. Basic goodness is that basic, that unconditional. It is not a "for" or "against" view, in the same way that sunlight is not "for" or "against."

The natural law and order of this world is not "for" or "against." Fundamentally, there is nothing that either threatens us or promotes our point of view. The four seasons occur free from anyone's demand or vote. Hope and fear cannot alter the seasons. There is day; there is night. There is darkness at night and light during the day, and no one has to turn a switch on and off. There is a natural law and order that allows us to survive and that is basically good, good in that it is there and it works and it is efficient.

We often take for granted this basic law and order in the universe, but we should think twice. We should appreciate what we have. Without it, we would be in a total predicament. If we didn't have sunlight, we wouldn't have any vegetation, we wouldn't have any crops, and we couldn't cook a meal. So basic goodness is good *because* it is so basic, so fundamental. It is natural and it works, and therefore it is good, rather than being good as opposed to bad.

The same principle applies to our makeup as human beings. We have passion, aggression, and ignorance. That is, we cultivate our friends and we ward off our enemies and we are occasionally indifferent. Those tendencies are not regarded as shortcomings. They are part of the natural elegance and equipment of human beings. We are equipped with nails and teeth to defend ourselves against attack, we are equipped with a mouth and genitals to relate with others, and we are lucky enough to have complete digestive and respiratory systems so that we can process what we take in and flush it out. Human existence is a natural situation, and like the law and order of the world, it is workable and efficient. In fact, it is wonderful, it is ideal.

Some people might say this world is the work of a divine principle, but the Shambhala teachings are not concerned with divine origins. The point of warriorship is to work personally with our situation now, as it is. From the Shambhala point of view, when we say that human beings are basically good, we mean that they have every faculty they need, so that they don't have to fight with their world. Our being is good because it is not a fundamental source of aggression or complaint. We cannot complain that we have eyes, ears, a nose, and a mouth. We cannot redesign our physiological system, and for that matter, we cannot redesign our state of mind. Basic goodness is what we have, what we are provided with. It is the natural situation that we have inherited from birth onward.

We should feel that it is wonderful to be in this world. How wonderful it is to see red and yellow, blue and green, purple and black! All of these colors are provided for us. We feel hot and cold; we taste sweet and sour. We have these sensations, and we deserve them. They are good.

So the first step in realizing basic goodness is to appreciate what we have. But then we should look further and more precisely at what we are, where we are, who we are, when we are, and how we are as human beings, so that we can take possession of our basic goodness. It is not really a possession, but nonetheless, we deserve it.

Basic goodness is very closely connected to the idea of *bodhichitta* in the Buddhist tradition. *Bodhi* means "awake" or "wakeful" and *chitta* means "heart," so *bodhichitta* is "awakened heart." Such awakened heart comes from being willing to face your state of mind. That may seem like a great demand, but it is necessary. You should examine yourself and ask how many times you have tried to connect with your heart, fully and truly. How often have you turned away, because you feared you might discover something terrible about yourself? How often have you been willing to look at your face in the mirror, without being embarrassed? How many times have you tried to shield yourself by reading the newspaper, watching television, or just spacing out? That is the sixty-four-thousand-dollar question: How much have you connected with yourself at all in your whole life?

The sitting practice of meditation, as we discussed in the last chapter, is the means to rediscover basic goodness, and beyond that, it is the means to awaken this genuine heart within yourself. When you sit in the posture of meditation, you are exactly the naked man or woman that we described earlier, sitting between heaven and earth. When you slouch, you are trying to hide your heart, trying to protect it by slumping over. But when you sit upright but relaxed in the posture of meditation, your heart is naked. Your entire being is exposed—to yourself, first of all, but to others as well. So through the practice of sitting still and following your breath as it goes out and dissolves, you are connecting with your heart. By simply letting yourself be, as you are, you develop genuine sympathy toward yourself.

When you awaken your heart in this way, you find, to your surprise, that your heart is empty. You find that you are looking into outer space. What are you, who are you, where is your heart? If you really look,

you won't find anything tangible and solid. Of course, you might find something *very* solid if you have a grudge against someone or you have fallen possessively in love. But that is not awakened heart. If you search for awakened heart, if you put your hand through your rib cage and feel for it, there is nothing there except for tenderness. You feel sore and soft, and if you open your eyes to the rest of the world, you feel tremendous sadness. This kind of sadness doesn't come from being mistreated. You don't feel sad because someone has insulted you or because you feel impoverished. Rather, this experience of sadness is unconditioned. It occurs because your heart is completely exposed. There is no skin or tissue covering it; it is pure raw meat. Even if a tiny mosquito lands on it, you feel so touched. Your experience is raw and tender and so personal.

The genuine heart of sadness comes from feeling that your nonexistent heart is full. You would like to spill your heart's blood, give your heart to others. For the warrior, this experience of sad and tender heart is what gives birth to fearlessness. Conventionally, being fearless means that you are not afraid or that, if someone hits you, you will hit him back. However, we are not talking about that street-fighter level of fearlessness. Real fearlessness is the product of tenderness. It comes from letting the world tickle your heart, your raw and beautiful heart. You are willing to open up, without resistance or shyness, and face the world. You are willing to share your heart with others.

FOUR

Fear and Fearlessness

Acknowledging fear is not a cause for depression or discouragement. Because we possess such fear, we also are potentially entitled to experience fearlessness. True fearlessness is not the reduction of fear; but going beyond fear.

IN ORDER TO EXPERIENCE fearlessness, it is necessary to experience fear. The essence of cowardice is not acknowledging the reality of fear. Fear can take many forms. Logically, we know we can't live forever. We know that we are going to die, so we are afraid. We are petrified of our death. On another level, we are afraid that we can't handle the demands of the world. This fear expresses itself as a feeling of inadequacy. We feel that our own lives are overwhelming, and confronting the rest of the world is more overwhelming. Then there is abrupt fear, or panic, that arises when new situations occur suddenly in our lives. When we feel that we can't handle them, we jump or twitch. Sometimes fear manifests in the form of restlessness: doodles on a note pad, playing with our fingers, or fidgeting in our chairs. We feel that we have to keep ourselves moving all the time, like an engine running in a motorcar. The pistons go up and down, up and down. As long as the pistons keep moving, we feel safe. Otherwise, we are afraid we might die on the spot.

There are innumerable strategies that we use to take our minds off of fear. Some people take tranquilizers. Some people do yoga. Some people watch television or read a magazine or go to a bar to have a beer. From the coward's point of view, boredom should be avoided, because when we are bored we begin to feel anxious. We are getting closer to our fear. Entertainment should be promoted and any thought of death should be

avoided. So cowardice is trying to live our lives as though death were unknown. There have been periods in history in which many people searched for a potion of longevity. If there were such a thing, most people would find it quite horrific. If they had to live in this world for a thousand years without dying, long before they got to their thousandth birthday, they would probably commit suicide. Even if you could live forever, you would be unable to avoid the reality of death and suffering around you.

Fear has to be acknowledged. We have to realize our fear and reconcile ourselves with fear. We should look at how we move, how we talk, how we conduct ourselves, how we chew our nails, how we sometimes put our hands in our pockets uselessly. Then we will find something out about how fear is expressed in the form of restlessness. We must face the fact that fear is lurking in our lives, always, in everything we do.

On the other hand, acknowledging fear is not a cause for depression or discouragement. Because we possess such fear, we also are potentially entitled to experience fearlessness. True fearlessness is not the reduction of fear, but going beyond fear. Unfortunately, in the English language, we don't have one word that means that. Fearlessness is the closest term, but by fear*less* we don't mean "less fear," but "beyond fear."

Going beyond fear begins when we examine our fear: our anxiety, nervousness, concern, and restlessness. If we look into our fear, if we look beneath its veneer, the first thing we find is sadness, beneath the nervousness. Nervousness is cranking up, vibrating, all the time. When we slow down, when we relax with our fear, we find sadness, which is calm and gentle. Sadness hits you in your heart, and your body produces a tear. Before you cry, there is a feeling in your chest and then, after that, you produce tears in your eyes. You are about to produce rain or a waterfall in your eyes and you feel sad and lonely, and perhaps romantic at the same time. That is the first tip of fearlessness, and the first sign of real warriorship. You might think that, when you experience fearlessness, you will hear the opening to Beethoven's Fifth Symphony or see a great explosion in the sky, but it doesn't happen that way. In the Shambhala tradition, discovering fearlessness comes from working with the softness of the human heart.

The birth of the warrior is like the first growth of a reindeer's horns. At first, the horns are very soft and almost rubbery, and they have little hairs growing on them. They are not yet horns, as such: They are just

sloppy growths with blood inside. Then, as the reindeer ages, the horns grow stronger, developing four points or ten points or even forty points. Fearlessness, at the beginning, is like those rubbery horns. They look like horns, but you can't quite fight with them. When a reindeer first grows its horns, it doesn't know what to use them for. It must feel very awkward to have those soft, lumpy growths on your head. But then the reindeer begins to realize that it *should* have horns: that horns are a natural part of being a reindeer. In the same way, when a human being first gives birth to the tender heart of warriorship, he or she may feel extremely awkward or uncertain about how to relate to this kind of fearlessness. But then, as you experience this sadness more and more, you realize that human beings *should* be tender and open. So you no longer need to feel shy or embarrassed about being gentle. In fact, your softness begins to become passionate. You would like to extend yourself to others and communicate with them.

When tenderness evolves in that direction, then you can truly appreciate the world around you. Sense perceptions become very interesting things. You are so tender and open already that you cannot help opening yourself to what takes place all around you. When you see red or green or yellow or black, you respond to them from the bottom of your heart. When you see someone else crying or laughing or being afraid, you respond to them as well. At that point, your beginning level of fearlessness is developing further into warriorship. When you begin to feel comfortable being a gentle and decent person, your reindeer horns no longer have little hairs growing on them—they are becoming real horns. Situations become very real, quite real, and on the other hand, quite ordinary. Fear evolves into fearlessness naturally, very simply, and quite straightforwardly.

The ideal of warriorship is that the warrior should be sad and tender, and because of that, the warrior can be very brave as well. Without that heartfelt sadness, bravery is brittle, like a china cup. If you drop it, it will break or chip. But the bravery of the warrior is like a lacquer cup, which has a wooden base covered with layers of lacquer. If the cup drops, it will bounce rather than break. It is soft and hard at the same time.

FIVE

Synchronizing Mind and Body

Synchronizing mind and body is not a concept or a random technique someone thought up for self-improvement. Rather, it is a basic principle of how to be a human being and how to use your sense perceptions, your mind, and your body together.

THE EXPRESSION OF BASIC GOODNESS is always connected with gentleness—not feeble, lukewarm, milk-and-honey gentleness, but wholehearted, perky gentleness with good head and shoulders. Gentleness, in this sense, comes from experiencing the absence of doubt, or doubtlessness. Being without doubt has nothing to do with accepting the validity of a philosophy or concept. It is not that you should be converted or subjected to someone's crusade until you have no doubt about your beliefs. We are not talking about doubtless people who become evangelical crusaders, ready to sacrifice themselves for their beliefs. Absence of doubt is trusting in the heart, trusting yourself. Being without doubt means that you have connected with yourself, that you have experienced mind and body being synchronized together. When mind and body are synchronized, then you have no doubt.

Synchronizing mind and body is not a concept or a random technique someone thought up for self-improvement. Rather, it is a basic principle of how to be a human being and how to use your sense perceptions, your mind, and your body together. The body can be likened to a camera, and the mind to the film inside the camera. The question is how you can use them together. When the aperture and the shutter speed of the camera are properly set, in relation to the speed of the film inside

the camera, then you can take good, accurate photographs, because you have synchronized the camera and the film. Similarly, when mind and body are properly synchronized, then you have clear perception and you have a sense of being without doubt, being without the tremors and the shaking and the shortsightedness of anxiety, which make your behavior totally inaccurate.

When body and mind are not synchronized, sometimes your mind is short and your body is long, or sometimes your mind is long and your body is short. So you are uncertain about how to even pick up a glass of water. Sometimes you reach too far, and sometimes you don't reach far enough, and you can't get hold of your water glass. When mind and body are unsynchronized, then, if you are doing archery, you can't hit the target. If you are doing calligraphy, you can't even dip your brush into the inkwell, let alone make a brush stroke.

Synchronizing mind and body is also connected with how we synchronize or connect with the world, how we work with the world altogether. This process has two stages, which we could call looking and seeing. We might also speak of listening and hearing, or touching and then feeling, but it is somewhat easier to explain this process of synchronization in terms of visual perception. Looking is your first projection, and if you have any doubt, then it might have a quality of tremor or shakiness. You begin to look, and then you feel shaky or anxious because you don't trust your vision. So sometimes you want to close your eyes. You don't want to look any more. But the point is to look properly. See the colors: white, black, blue, yellow, red, green, purple. Look. This is your world! You can't not look. There is no other world. This is your world; it is your feast. You inherited this; you inherited these eyeballs; you inherited this world of color. Look at the greatness of the whole thing. Look! Don't hesitate—look! Open your eyes. Don't blink, and look, look—look further.

Then you might *see* something, which is the second stage. The more you look, the more inquisitive you are, the more you are bound to see. Your looking process is not restrained, because you are genuine, you are gentle, you have nothing to lose, and you have nothing to fight against. You can look so much, you can look further, and then you can see so beautifully. In fact, you can feel the warmth of red and the coolness of blue and the richness of yellow and the penetrating quality of green—all

at once. You appreciate the world around you. It is a fantastic new discovery of the world. You would like to explore the entire universe.

Sometimes, when we perceive the world, we perceive without language. We perceive spontaneously, with a pre-language system. But sometimes when we view the world, first we think a word and then we perceive. In other words, the first instance is directly feeling or perceiving the universe; the second is talking ourselves into seeing our universe. So either you look and see beyond language—as first perception—or you see the world through the filter of your thoughts, by talking to yourself. Everyone knows what it is like to feel things directly. Intense emotion—passion and aggression and jealousy—don't have a language. They are too intense in the first flash. After that first flash, then you begin to think in your mind: "I hate you" or "I love you," or you say: "Should I love you so much?" A little conversation takes place in your mind.

Synchronizing mind and body is looking and seeing directly beyond language. This is not because of a disrespect for language but because your internal dialogue becomes subconscious gossip. You develop your own poetry and daydreams; you develop your own swear words; and you begin to have conversations between you and yourself and your lover and your teacher—all in your mind. On the other hand, when you feel that you can afford to relax and perceive the world directly, then your vision can expand. You can see on the spot with wakefulness. Your eyes begin to open, wider and wider, and you see that the world is colorful and fresh and so precise; every sharp angle is fantastic.

In that way, synchronizing mind and body is also connected with developing fearlessness. By fearlessness, we do not mean that you are willing to jump off a cliff or to put your naked finger on a hot stove. Rather, here fearlessness means being able to respond accurately to the phenomenal world altogether. It simply means being accurate and absolutely direct in relating with the phenomenal world by means of your sense perceptions, your mind, and your sense of vision. That fearless vision reflects on you as well: It affects how you see yourself. If you look at yourself in the mirror—at your hair, your teeth, your mustache, your coat, your shirt, your tie, your dress, your pearls, your earrings—you see that they all belong there and that you belong there, as you are. You begin to realize that you have a perfect right to be in this universe, to be this way, and you see that there is a basic hospitality that this world

provides to you. You have looked and you have seen, and you don't have to apologize for being born on this earth.

This discovery is the first glimpse of what is called the Great Eastern Sun. When we say sun here, we mean the sun of human dignity, the sun of human power. The Great Eastern Sun is a rising sun rather than a setting sun, so it represents the dawning, or awakening, of human dignity—the rising of human warriorship. Synchronizing mind and body brings the dawn of the Great Eastern Sun.

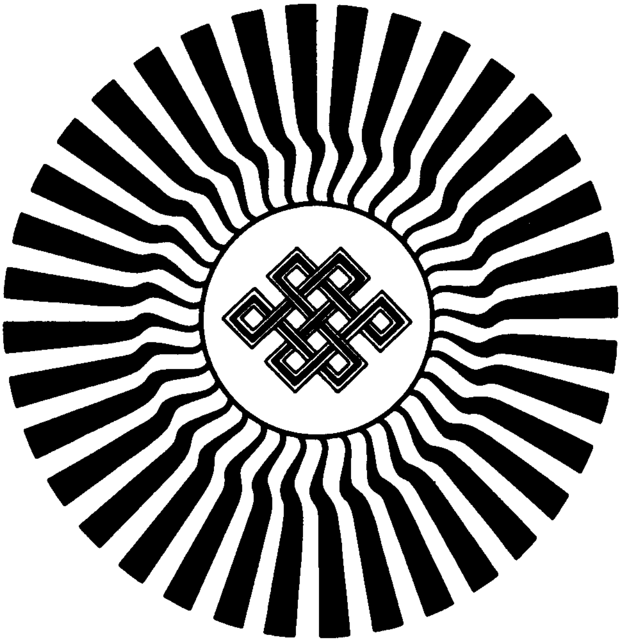
SIX

The Dawn of the Great Eastern Sun

The way of the Great Eastern Sun is based on seeing that there is a natural source of radiance and brilliance in this world—which is the innate wakefulness of human beings.

THE DAWN OF THE Great Eastern Sun is based on actual experience. It is not a concept. You realize that you can uplift yourself, that you can appreciate your existence as a human being. Whether you are a gas station attendant or the president of your country doesn't really matter. When you experience the goodness of being alive, you can respect who and what you are. You need not be intimidated by lots of bills to pay, diapers to change, food to cook, or papers to be filed. Fundamentally, in spite of all those responsibilities, you begin to feel that it is a worthwhile situation to be a human being, to be alive, not afraid of death.

Death comes, obviously. You can never avoid death. Whatever you do, death occurs. But if you have lived with a sense of reality and with gratitude toward life, then you leave the dignity of your life behind you, so that your relatives, your friends, and your children can appreciate who you were. The vision of the Great Eastern Sun is based on celebrating life. It is contrasted to the setting sun, the sun that is going down and dissolving into darkness. The setting-sun vision is based on trying to ward off the concept of death, trying to save ourselves from dying. The setting-sun point of view is based on fear. We are constantly afraid of ourselves. We feel that we can't actually hold ourselves upright. We are so ashamed of ourselves, who we are, what we are. We are ashamed of our jobs, our finances, our parental upbringing, our education, and our psychological shortcomings.



DESIGN BY CHÖGYAM TRUNGPA. EXECUTED BY GINA JANOWITZ.

Great Eastern Sun vision, on the other hand, is based on appreciating ourselves and appreciating our world, so it is a very gentle approach. Because we appreciate the world, we don't make a mess in it. We take care of our bodies, we take care of our minds, and we take care of our world. The world around us is regarded as very sacred, so we have to constantly serve our world and clean it up. The setting-sun vision is that washing things and cleaning up should be the domain of hired help. Or if you can't afford a housekeeper, you clean up yourself, but you regard it as dirty work. Having a nice meal is fine, but who is going to wash the dishes? We would prefer to leave that to someone else.

Thousands of tons of leftovers are discarded every year. When people go to restaurants, often they are served giant platefuls of food, more than they can eat, to satisfy the giant desire of their minds. Their minds are stuffed just by the visual appearance of their giant steaks, their full plates. Then the leftovers are thrown into the garbage. All that food is wasted, absolutely wasted.

That is indeed a setting-sun approach. You have a giant vision, which you can't consume, and you end up throwing most of it away. There is not even a program to recycle the leftovers. Everything goes to the dump. It is no wonder we have such big problems disposing of our garbage. Some people have even thought of sending our garbage into outer space: We can let the rest of the universe take care of our leftovers, instead of cleaning up our earth. The setting-sun approach is to shield ourselves from dirt as much as we can, so that we don't have to look at it—we just get rid of anything unpleasant. As long as we have a pleasurable situation, we forget about the leftovers or the greasy spoons and plates. We leave the job of cleaning up to somebody else.

That approach produces an oppressive social hierarchy in the setting-sun world; there are those who get rid of other people's dirt and those who take pleasure in producing the dirt. Those people who have money can continue to enjoy their food and ignore the leftovers. They can pay for luxury and ignore reality. In that way of doing things, you never see the dirt properly, and you may never see the food properly, either. Everything is compartmentalized, so you can never experience things completely. We are not talking purely about food; we are talking about everything that goes on in the setting-sun world: packaged food, packaged vacations, package deals of all kinds. There is no room to experience doubtlessness in that world; there is no room to be gentle; there is no room to experience reality fully and properly.

In contrast to that, Great Eastern Sun vision is a very ecological approach. The way of the Great Eastern Sun is based on seeing what is needed and how things happen organically. So the sense of hierarchy, or order, in the Great Eastern Sun world is not connected with imposing arbitrary boundaries or divisions. Great Eastern Sun hierarchy comes from seeing life as a natural process and tuning in to the uncontrived order that exists in the world. Great Eastern Sun hierarchy is based on seeing that there is a natural source of radiance and brilliance in this world—which is the innate wakefulness of human beings. The sun of human dignity can be likened to the physical sun spanning the darkness. When you have a brilliant sun, which is a source of vision, the light from the sun shines through every window of the house, and the brightness of its light inspires you to open all the curtains. The analogy for hierarchy in the Great Eastern Sun world is a flowering plant that grows upward toward the sun. The analogy for setting-sun hierarchy is a lid that

flattens you and keeps you in your place. In the vision of the Great Eastern Sun, even criminals can be cultivated, encouraged to grow up. In the setting-sun vision, criminals are hopeless, so they are shut off; they don't have a chance. They are part of the dirt that we would rather not see. But in the vision of the Great Eastern Sun, no human being is a lost cause. We don't feel that we have to put a lid on anyone or anything. We are always willing to give things a chance to flower.

The basis of Great Eastern Sun vision is realizing that the world is clean and pure to begin with. There is no problem with cleaning things up, if we realize that we are just returning them to their natural, original state. It is like having your teeth cleaned. When you leave the dentist's office, your teeth feel so good. You feel as though you had a new set of teeth, but in actual fact, it is just that your teeth are clean. You realize that they are basically good teeth.

In working with ourselves, cleaning up begins by telling the truth. We have to shed any hesitation about being honest with ourselves because it might be unpleasant. If you feel bad when you come home because you had a hard day at the office, you can tell the truth about that: You feel bad. Then you don't have to try to shake off your pain by throwing it around your living room. Instead, you can start to relax; you can be genuine at home. You can take a shower and put on fresh clothes and take some refreshment. You can change your shoes, go outside, and walk in your garden. Then, you might feel better. In fact, when you get close to the truth, you can tell the truth and feel great.

In this world, there are always possibilities of original purity, because the world is clean to begin with. Dirt never comes first, at all. For example, when you buy new towels, they don't have any dirt on them. Then, as you use them, they become dirty. But you can always wash them and return them to their original state. In the same way, our entire physical and psychological existence and the world that we know—our sky, our earth, our houses, everything we have—was and is originally clean. But then, we begin to smear the situation with our conflicting emotions. Still, fundamentally speaking, our existence is all good, and it is all launderable. That is what we mean by basic goodness: the pure ground that is always there, waiting to be cleaned by us. We can always return to that primordial ground. That is the logic of the Great Eastern Sun.

SEVEN

The Cocoon

The way of cowardice is to embed ourselves in a cocoon, in which we perpetuate our habitual patterns. When we are constantly recreating our basic patterns of behavior and thought, we never have to leap into fresh air or onto fresh ground.

IN THE LAST CHAPTER we talked about the dawn of the Great Eastern Sun. However, in general, we are much more accustomed to the darkness of the setting-sun world than we are to the light of the Great Eastern Sun. Therefore, our next topic is dealing with darkness. By darkness, we mean enclosing ourselves in a familiar world in which we can hide or go to sleep. It is as though we would like to reenter our mother's womb and hide there forever, so that we could avoid being born. When we are afraid of waking up and afraid of experiencing our own fear, we create a cocoon to shield ourselves from the vision of the Great Eastern Sun. We prefer to hide in our personal jungles and caves. When we hide from the world in this way, we feel secure. We may think that we have quieted our fear, but we are actually making ourselves numb with fear. We surround ourselves with our own familiar thoughts, so that nothing sharp or painful can touch us. We are so afraid of our own fear that we deaden our hearts.

The way of cowardice is to embed ourselves in this cocoon, in which we perpetuate our habitual patterns. When we are constantly recreating our basic patterns of behavior and thought, we never have to leap into fresh air or onto fresh ground. Instead, we wrap ourselves in our own dark environment, where our only companion is the smell of our

own sweat. We regard this dank cocoon as a family heirloom or inheritance, and we don't want to give that bad-good, good-bad memory away. In the cocoon there is no dance: no walking, or breathing, not even a wink of the eyes. It is comfortable and sleepy: an intense and very familiar home. In the world of the cocoon, such things as spring cleaning have never been known. We feel that it is too much work, too much trouble, to clean it up. We would prefer to go back to sleep.

In the cocoon there is no idea of light at all, until we experience some longing for openness, some longing for something other than the smell of our own sweat. When we begin to examine that comfortable darkness—look at it, smell it, feel it—we find it is claustrophobic. So the first impulse that draws us away from the darkness of the cocoon toward the light of the Great Eastern Sun is a longing for ventilation. As soon as we begin to sense the possibility of fresh air, we realize that our arms and legs are being restricted. We want to stretch out and walk, dance, even jump. We realize that there is an alternative to our cocoon: We discover that we could be free from that trap. With that longing for fresh air, for a breeze of delight, we open our eyes, and we begin to look for an alternative environment to our cocoon. And to our surprise, we begin to see light, even though it may be hazy at first. The tearing of the cocoon takes place at that point.

Then we realize that the degraded cocoon we have been hiding in is revolting, and we want to turn up the lights as far as we can. In fact, we are not turning up the lights, but we are simply opening our eyes wider: constantly looking for the brightest light. So we catch a certain kind of fever: the fever of the Great Eastern Sun. But again and again, we should reflect back to the darkness of the cocoon. In order to inspire ourselves to move forward, we must look back to see the contrast with the place we came from.

If we don't look back, then we will have difficulty relating to the reality of the setting sun. You see, we cannot just reject the world of the cocoon, even though it is quite horrific and unnecessary. We have to develop genuine sympathy for our own experiences of darkness as well as those of others. Otherwise, our journey out of the cocoon simply becomes a setting-sun holiday. Without the reference point of looking back, we have a tendency to create a new cocoon in the Great Eastern Sun. Now that we have left the darkness behind, we feel that we can just bathe in the sun, lying in the sand and stupefying ourselves.

But when we look back to the cocoon and see the suffering that takes place in the world of the coward, that inspires us to go forward in our journey of warriorship. It is not a journey in the sense of walking in the desert looking ahead to the horizon. Rather, it is a journey that is unfolding within us. So, we begin to appreciate the Great Eastern Sun, not as something outside of us, like the sun in the sky, but as the Great Eastern Sun in our head and shoulders, in our face, our hair, our lips, our chest. If we examine our posture, our behavior, our existence, we find that the attributes of the Great Eastern Sun are reflected in every aspect of our being.

This brings a feeling of being a truly human being. Physically, psychologically, domestically, spiritually, we feel that we can lead our lives in the fullest way. There is a gut-level sense of health and wholesomeness taking place in our lives, as if we were holding a solid brick of gold. It is heavy and full, and it shines with a golden color. There is something very real and, at the same time, very rich about our human existence. Out of that feeling, a tremendous sense of health can be propagated to others. In fact, propagating health to our world becomes a basic discipline of warriorship. By discipline we do not mean something unpleasant or artificial that is imposed from outside. Rather, this discipline is an organic process that expands naturally from our own experience. When we feel healthy and wholesome ourselves, then we cannot help projecting that healthiness to others.

Great Eastern Sun vision brings natural interest in the world outside. Ordinarily, "interest" occurs when something extraordinary happens and makes you "interested" in it. Or being interested may come from being bored, so you find interests to occupy your time. Interest also occurs when you feel threatened. You become very inquisitive and sharp in order to protect yourself, so that nothing terrible will happen. For the warrior, interest happens spontaneously because there is already so much health and togetherness taking place in his or her life. The warrior feels that the world is naturally full of interest: the visual world, the emotional world, whatever world he might have. So interest or inquisitiveness manifests as raw delight, delight together with rawness or tenderness.

Usually when you are delighted about something, you develop a thick skin, and you feel smug. You say to yourself, "I'm so delighted to be here." That is just self-affirmation. But in this case, delight has a touch

of pain to it, because you feel sore or raw in relation to your world. In fact, tenderness and sadness, as well as gentleness, actually produce a sense of interest. You are so vulnerable that you cannot help being touched by your world. That is a sort of saving grace, or safety precaution, so that the warrior never goes astray and never grows a thick skin. Whenever there is interest, the warrior also reflects back to the sadness, the tenderness, which projects further genuineness and sparks further interest.

The Great Eastern Sun illuminates the way of discipline for the warrior. An analogy for that is the beams of light you see when you look at the sunrise. The rays of light coming toward you almost seem to provide a pathway for you to walk on. In the same way, the Great Eastern Sun creates an atmosphere in which you can constantly move forward, recharging energy all the time. Your whole life is constantly moving forward, even though you may be doing something quite repetitive, such as working in a factory or at a hamburger stand. Whatever you may be doing, every minute of every hour is a new chapter, a new page. A warrior doesn't need color television or video games. A warrior doesn't need to read comic books to entertain himself or to be cheerful. The world that goes on around the warrior is what it is, and in that world the question of entertainment doesn't arise. So the Great Eastern Sun provides the means to take advantage of your life in the fullest way. Then you find that you don't have to ask an architect or a tailor to redesign your world for you. At the point of realizing that, a further sense of warriorship can take place: becoming a real warrior.

For the true warrior, there is no warfare. This is the idea of being all-victorious. When you are all-victorious, there is nothing to conquer, no fundamental problem or obstacle to overcome. This attitude is not based on suppressing or overlooking negativity, particularly. But if you look back and trace back through your life—who you are, what you are, and why you are in this world—if you look through that step-by-step, you won't find any fundamental problems.

This is not a matter of talking yourself into believing that everything is okay. Rather, if you actually look, if you take your whole being apart and examine it, you find that you are genuine and good as you are. In fact, the whole of existence is well constructed, so that there is very little room for mishaps of any kind. There are, of course, constant challenges, but the sense of challenge is quite different from the setting-sun feeling

that you are condemned to your world and your problems. Occasionally people are frightened by this vision of the Great Eastern Sun. Not knowing the nature of fear, of course, you cannot go beyond it. But once you know your cowardice, once you know where the stumbling block is, you can climb over it—maybe just three and a half steps.

EIGHT

Renunciation and Daring

What the warrior renounces is anything in his experience that is a barrier between himself and others. In other words, renunciation is making yourself more available, more gentle and open to others.

THE SITUATIONS OF FEAR that exist in our lives provide us with stepping-stones to step over our fear. On the other side of cowardice is bravery. If we step over properly, we can cross the boundary from being cowardly to being brave. We may not discover bravery right away. Instead, we may find a shaky tenderness beyond our fear. We are still quivering and shaking, but there is tenderness, rather than bewilderment.

Tenderness contains an element of sadness, as we have discussed. It is not the sadness of feeling sorry for yourself or feeling deprived, but it is a natural situation of fullness. You feel so full and rich, as if you were about to shed tears. Your eyes are full of tears, and the moment you blink, the tears will spill out of your eyes and roll down your cheeks. In order to be a good warrior, one has to feel this sad and tender heart. If a person does not feel alone and sad, he cannot be a warrior at all. The warrior is sensitive to every aspect of phenomena—sight, smell, sound, feelings. He appreciates everything that goes on in his world as an artist does. His experience is full and extremely vivid. The rustling of leaves and the sounds of raindrops on his coat are very loud. Occasional butterflies fluttering around him may be almost unbearable because he is so sensitive. Because of his sensitivity, the warrior can then go further in developing his discipline. He begins to learn the meaning of renunciation.

In the ordinary sense, renunciation is often connected with asceticism. You give up the sense pleasures of the world and embrace an austere spiritual life in order to understand the higher meaning of existence. In the Shambhala context, renunciation is quite different. What the warrior renounces is anything in his experience that is a barrier between himself and others. In other words, renunciation is making yourself more available, more gentle and open to others. Any hesitation about opening yourself to others is removed. For the sake of others, you renounce your privacy.

The need for renunciation arises when you begin to feel that basic goodness belongs to you. Of course, you cannot make a personal possession out of basic goodness. It is the law and order of the world, which is impossible to possess personally. It is a greater vision, much greater than your personal territory or schemes. Nonetheless, sometimes you try to localize basic goodness in yourself. You think that you can take a little pinch of basic goodness and keep it in your pocket. So the idea of privacy begins to creep in. That is the point at which you need renunciation—renunciation of the temptation to possess basic goodness. It is necessary to give up a localized approach, a provincial approach, and to accept a greater world.

Renunciation also is necessary if you are frightened by the vision of the Great Eastern Sun. When you realize how vast and good the Great Eastern Sun is, sometimes you feel overwhelmed. You feel that you need a little shelter from it, a roof over your head and three square meals a day. You try to build a little nest, a little home, to contain or limit what you have seen. It seems too vast, so you would like to take photographs of the Great Eastern Sun and keep them as a memory, rather than staring directly into the light. The principle of renunciation is to reject any small-mindedness of that kind.

The sitting practice of meditation provides an ideal environment to develop renunciation. In meditation, as you work with your breath, you regard any thoughts that arise as just your thinking process. You don't hold on to any thought and you don't have to punish your thoughts or praise them. The thoughts that occur during sitting practice are regarded as natural events, but at the same time, they don't carry any credentials. The basic definition of meditation is "having a steady mind." In meditation, when your thoughts go up, you don't go up, and you don't go down when your thoughts go down; you just watch as thoughts go up

and thoughts go down. Whether your thoughts are good or bad, exciting or boring, blissful or miserable, you let them be. You don't accept some and reject others. You have a sense of greater space that encompasses any thought that may arise.

In other words, in meditation you can experience a sense of existence, or being, that includes your thoughts but is not conditioned by your thoughts or limited to your thinking process. You experience your thoughts, you label them "thinking," and you come back to your breath, going out, expanding, and dissolving into space. It is very simple, but it is quite profound. You experience your world directly and you do not have to limit that experience. You can be completely open, with nothing to defend and nothing to fear. In that way, you are developing renunciation of personal territory and small-mindedness.

At the same time, renunciation does involve discrimination. Within the basic context of openness there is a discipline of what to ward off, or reject, and what to cultivate, or accept. The positive aspect of renunciation, what is cultivated, is caring for others. But in order to care for others, it is necessary to reject caring only for yourself, or the attitude of selfishness. A selfish person is like a turtle carrying its home on its back wherever it goes. At some point you have to leave home and embrace a larger world. That is the absolute prerequisite for being able to care for others.

In order to overcome selfishness, it is necessary to be daring. It is as though you were dressed in your swimsuit, standing on the diving board with a pool in front of you, and you ask yourself: "Now what?" The obvious answer is: "Jump." That is daring. You might wonder if you will sink or hurt yourself if you jump. You might. There is no insurance, but it is worthwhile jumping to find out what will happen. The student warrior has to jump. We are so accustomed to accepting what is bad for us and rejecting what is good for us. We are attracted to our cocoons, our selfishness, and we are afraid of selflessness, stepping beyond ourselves. So in order to overcome our hesitation about giving up our privacy, and in order to commit ourselves to others' welfare, some kind of leap is necessary.

In the practice of meditation, the way to be daring, the way to leap, is to disown your thoughts, to step beyond your hope and fear, the ups and downs of your thinking process. You can just be, just let yourself be, without holding on to the constant reference points that mind manufac-

tures. You do not have to get rid of your thoughts. They are a natural process; they are fine; let them be as well. But let yourself go out with the breath, let it dissolve. See what happens. When you let yourself go in that way, you develop trust in the strength of your being and trust in your ability to open and extend yourself to others. You realize that you are rich and resourceful enough to give selflessly to others, and as well, you find that you have tremendous willingness to do so.

But then, once you have made a leap of daring, you might become arrogant. You might say to yourself: "Look, I have jumped! I am so great, so fantastic!" But arrogant warriorship does not work. It does nothing to benefit others. So the discipline of renunciation also involves cultivating further gentleness, so that you remain very soft and open and allow tenderness to come into your heart. The warrior who has accomplished true renunciation is completely naked and raw, without even skin or tissue. He has renounced putting on a new suit of armor or growing a thick skin, so his bone and marrow are exposed to the world. He has no room and no desire to manipulate situations. He is able to be, quite fearlessly, what he is.

At this point, having completely renounced his own comfort and privacy, paradoxically, the warrior finds himself more alone. He is like an island sitting alone in the middle of a lake. Occasional ferry boats and commuters go back and forth between the shore and the island, but all that activity only expresses the further loneliness, or the aloneness, of the island. Although the warrior's life is dedicated to helping others, he realizes that he will never be able to completely share his experience with others. The fullness of his experience is his own, and he must live with his own truth. Yet he is more and more in love with the world. That combination of love affair and loneliness is what enables the warrior to constantly reach out to help others. By renouncing his private world, the warrior discovers a greater universe and a fuller and fuller broken heart. This is not something to feel bad about: It is a cause for rejoicing. It is entering the warrior's world.

NINE

Celebrating the Journey

Warriorship is a continual journey. To be a warrior is to learn to be genuine in every moment of your life.

THE GOAL OF WARRIORSHIP is to express basic goodness in its most complete, fresh, and brilliant form. This is possible when you realize that you do not *possess* basic goodness but that you *are* the basic goodness itself. Therefore, training yourself to be a warrior is learning to rest in basic goodness, to rest in a complete state of simplicity. In the Buddhist tradition, that state of being is called *egolessness*. Egolessness is also very important to the Shambhala teachings. It is impossible to be a warrior unless you have experienced egolessness. Without egolessness, your mind will be filled with your self, your personal projects and schemes. Instead of concern for others, you become preoccupied with your own "egofulness." The colloquial expression that someone is "full of himself" refers to this kind of arrogance and false pride.

Renunciation, as discussed in the last chapter, is the attitude that overcomes selfishness. The result of renunciation is that you enter the warrior's world, a world in which you are more available and open to others, but also more brokenhearted and alone. You begin to understand that warriorship is a path or a thread that runs through your entire life. It is not just a technique that you apply when an obstacle arises or when you are unhappy or depressed. Warriorship is a continual journey. To be a warrior is to learn to be genuine in every moment of your life. That is the warrior's discipline.

There are, unfortunately, many negative connotations of the word "discipline." Discipline is often associated with punishment, imposing arbitrary rules and authority, or control. In the Shambhala tradition,

however, discipline is connected with how to become thoroughly gentle and genuine. It is associated with how to overcome selfishness and how to promote egolessness, or basic goodness, in yourself and others. Discipline shows you how to make the journey of warriorship. It guides you in the way of the warrior and shows you how to live in the warrior's world.

The warrior's discipline is unwavering and all-pervasive. Therefore, it is like the sun. The light of the sun shines wherever the sun rises. The sun does not decide to shine on one piece of land and neglect another. The sunshine is all-pervasive. Similarly, the warrior's discipline is not selective. The warrior never neglects his discipline or forgets it. His awareness and sensitivity are constantly extended. Even if a situation is very demanding or difficult, the warrior never gives up. He always conducts himself well, with gentleness and warmth, to begin with, and he always maintains his loyalty to sentient beings who are trapped in the setting-sun world. The warrior's duty is to generate warmth and compassion for others. He does this with complete absence of laziness. His discipline and dedication are unwavering.

When the warrior has unwavering discipline, he takes joy in the journey and joy in working with others. Rejoicing takes place throughout the warrior's life. Why are you always joyful? Because you have witnessed your basic goodness, because you have nothing to hang on to, and because you have experienced the sense of renunciation that we discussed earlier. Therefore, your mind and body are continually synchronized and always joyful. This joy is like music, which celebrates its own rhythm and melody. The celebration is continuous, in spite of the ups and downs of your personal life. That is what is meant by constantly being joyful.

Another aspect of the warrior's discipline is that it also contains discriminating awareness, or skillful intelligence. Therefore, it is like a bow and arrow. The arrow is sharp and penetrating; but to propel, or put into effect, that sharpness, you also need a bow. Similarly, the warrior is always inquisitive, interested in the world around him. But he also needs skillful action in order to apply his intelligence. When the arrow of intellect is joined with the bow of skillful means, then the warrior is never tempted by the seductions of the setting-sun world.

Temptation here refers to anything that promotes ego and goes against the vision of egolessness and basic goodness. There are many

temptations, big and small. You can be tempted by a cookie or a million dollars. With the sharpness of the arrow, you can clearly see the setting sun, or any degraded activities that are going on—in yourself first, to be honest, and then in the rest of the world. But then to actually avoid temptation, you need the bow: You need to harness your insight with skillful action. This principle of the bow and arrow is learning to say no to ungenuineness, to say no to carelessness or crudeness, to say no to lack of wakefulness. In order to say no properly, you need both the bow and arrow. It has to be done with gentleness, which is the bow, and with sharpness, which is the arrow. Joining the two together, you realize that you *can* make a distinction: You can discriminate between indulging and appreciating. You can look at the world and see the way things actually work. Then you can overcome the myth, which is your own myth, that you can't say no—that you can't say no to the setting-sun world, or no to yourself when you feel like sinking into depression or indulgence. So the bow and arrow are connected first of all with overcoming the temptation of the setting-sun world.

When you learn to overcome temptation, then the arrow of intellect and the bow of action can manifest as trust in your world. This brings further inquisitiveness. You want to look into every situation and examine it, so that you won't be fooling yourself by relying on belief alone. Instead, you want to make a personal discovery of reality, through your own intelligence and ability. The sense of trust is that, when you apply your inquisitiveness, when you look into a situation, you know that you will get a definite response. If you take steps to accomplish something, that action will have a result—either failure or success. When you shoot your arrow, either it will hit the target or it will miss. Trust is knowing that there will be a message.

When you trust in those messages, the reflections of the phenomenal world, the world begins to seem like a bank, or reservoir, of richness. You feel that you are living in a rich world, one that never runs out of messages. A problem arises only if you try to manipulate a situation to your advantage or ignore it. Then you are violating your relationship of trust with the phenomenal world, so then the reservoir might dry up. But usually you will get a message first. If you are being too arrogant, you will find yourself being pushed down by heaven, and if you are being too timid, you will find yourself being raised up by earth.

Ordinarily, trusting in your world means that you expect to be taken

care of or to be saved. You think that the world will give you what you want—or at least what you expect. But as a warrior, you are willing to take a chance; you are willing to expose yourself to the phenomenal world, and you trust that it will give you a message, either of success or failure. Those messages are regarded neither as punishment nor as congratulation. You trust, not in success, but in reality. You begin to realize that you usually fail when action and intellect are undisciplined or unsynchronized, and that you usually succeed when intelligence and action are fully joined. But whatever the result that comes from your action, that result is not an end in itself. You can always go beyond the result; it is the seed for a further journey. So a sense of continually going forward and celebrating your journey comes from practicing the warrior's discipline of the bow and arrow.

The final aspect of the warrior's discipline is meditative awareness. This principle of discipline is connected with how to take your seat in the warrior's world. The unwavering sun of discipline provides a path of exertion and joy that allows you to make your journey, while the bow and arrow principle provides a weapon to overcome temptation and penetrate the vast reservoir of resources in the phenomenal world. But neither of these can fulfill itself unless the warrior has a solid seat, or sense of presence, in his world. Meditative awareness enables the warrior to take his seat properly. It shows him how to regain his balance when he loses it, and how to use the messages of the phenomenal world to further his discipline, rather than simply being distracted or overwhelmed by the feedback.

The principle of meditative awareness can be likened to an echo that is always present in the warrior's world. The echo is experienced first in the sitting practice of meditation. When your thoughts wander in meditation or you become "lost in thought," the echo of your awareness reminds you to label your thoughts and return to the breath, return to a sense of being. Similarly, when the warrior starts to lose track of his discipline, by taking time off or indulging in a setting-sun mentality, his awareness is like an echo that bounces back on him.

At first, the echo may be fairly faint, but then it becomes louder and louder. The warrior is constantly reminded that he has to be on the spot, on the dot, because he is choosing to live in a world that does not give him the setting sun's concept of rest. Sometimes you might feel that the setting-sun world would be a tremendous relief. You don't have to work

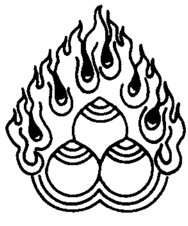
too hard there; you can flop and forget your echo. But then you may find it refreshing to return to the echo, because the setting-sun world is too deadly. There is not even an echo in that world.

From the echo of meditative awareness, you develop a sense of balance, which is a step toward taking command of your world. You feel that you are riding in the saddle, riding the fickle horse of mind. Even though the horse underneath you may move, you can still maintain your seat. As long as you have good posture in the saddle, you can overcome any startling or unexpected moves. And whenever you slip because you have a bad seat, you simply regain your posture; you don't fall off the horse. In the process of losing your awareness, you regain it *because* of the process of losing it. Slipping, in itself, corrects itself. It happens automatically. You begin to feel highly skilled, highly trained.

The warrior's awareness is not based on the training of ultimate paranoia. It is based on the training of ultimate solidity—trusting in basic goodness. That does not mean that you have to be heavy or boring, but simply that you have a sense of being solidly rooted or established. You have trust and you have constant joyfulness; therefore you can't be startled. Sudden excitement or exaggerated reactions to situations need not occur at this level. You belong to the world of warriors. When little things happen—good or bad, right or wrong—you don't exaggerate them. You constantly come back to your saddle and your posture. The warrior is never amazed. If somebody comes up to you and says, "I'm going to kill you right now," or "I have a present of a million dollars for you," you are not amazed. You simply assume your seat in the saddle.

The principle of meditative awareness also gives you a good seat on this earth. When you take your seat on the earth properly, you do not need witnesses to confirm your validity. In a traditional story of the Buddha, when he attained enlightenment someone asked him, "How do we know that you are enlightened?" He said, "Earth is my witness." He touched the earth with his hand, which is known as the earth-touching mudra, or gesture. That is the same concept as holding your seat in the saddle. You are completely grounded in reality. Someone may say, "How do I know that you are not overreacting to situations?" You can say, simply, "My posture in the saddle speaks for itself."

At this point, you begin to experience the fundamental notion of fearlessness. You are willing to be awake in whatever situation may present itself to you, and you feel that you can take command of your



The blazing jewels, representing the principles of richness and command.
DESIGN BY CHÖGYAM TRUNGPA. EXECUTED BY MOLLY NUDELL.

life altogether, because you are not on the side of either success or failure. Success and failure are your journey. Of course, you may still experience fear within the context of fearlessness. There may be times on your journey when you are so petrified that you vibrate in the saddle, from your teeth to your hands to your legs. You are hardly sitting on the horse—you are practically levitating with fear. But even that is regarded as an expression of fearlessness, if you have a fundamental connection with the earth of your basic goodness.

TEN

Letting Go

When you live your life in accordance with basic goodness, then you develop natural elegance. Your life can be spacious and relaxed, without having to be sloppy. You can actually let go of your depression and embarrassment about being a human being, and you can cheer up.

THE RESULT OF PRACTICING the discipline of warriorship is that you learn to stop ambition and frivolity, and out of that, you develop a good sense of balance. Balance comes, not from holding on to a situation, but from making friends with heaven and earth. Earth is gravity, or practicality. Heaven is vision or the experience of open space in which you can uplift your posture, your head and shoulders. Balance comes from joining practicality with vision, or we could say, joining skill with spontaneity.

First, you must trust in yourself. Then you can also trust in the earth or gravity of a situation, and because of that, you can uplift yourself. At that point, your discipline becomes delightful rather than being an ordeal or a great demand. When you ride a horse, balance comes, not from freezing your legs to the saddle, but from learning to float with the movement of the horse as you ride. Each step is a dance, the rider's dance as well as the dance of the horse.

When discipline begins to be natural, a part of you, it is very important to learn to let go. For the warrior, letting go is connected with relaxing within discipline, in order to experience freedom. Freedom here does not mean being wild or sloppy; rather it is letting yourself go so that you fully experience your existence as a human being. Letting go is

completely conquering the idea that discipline is a punishment for a mistake or a bad deed that you have committed, or might like to commit. You have to completely conquer the feeling that there is something fundamentally wrong with your human nature and that therefore you need discipline to correct your behavior. As long as you feel that discipline comes from outside, there is still a lingering feeling that something is lacking in you. So letting go is connected with letting go of any vestiges of doubt or hesitation or embarrassment about being you as you are. You have to relax with yourself in order to fully realize that discipline is simply the expression of your basic goodness. You have to appreciate yourself, respect yourself, and let go of your doubt and embarrassment so that you can proclaim your goodness and basic sanity for the benefit of others.

In order to let go, first you have to train yourself in the discipline of renunciation as well as the aspects of discipline that were discussed in the last chapter. This is necessary so that you will not confuse letting go with aggression or arrogance. Without proper training, letting go can be confused with pushing yourself to the breaking point in order to prove to yourself that you are a brave and fearless person. This is too aggressive. Letting go also has nothing to do with enjoying yourself at other people's expense by promoting your own ego and "laying your trips" on others. Arrogance of that kind is not really based on letting go, in any case. It is based on a fundamental insecurity about yourself, which makes you insensitive rather than soft and gentle.

For example, a professional driver in an auto race can drive at two hundred miles an hour on the race track because of his training. He knows the limits of the engine and the steering and the tires; he knows the weight of the car, the road conditions, and the weather conditions. So he can drive fast without it becoming suicidal. Instead, it becomes a dance. But if you play with letting go before you have established a proper connection with discipline, then it is quite dangerous. If you are learning to ski and you try to let go and relax at an early level of your athletic training, you might easily fracture a bone. So if you mimic letting go, you may run into trouble.

You might think that, based on this discussion, you will never have sufficient training to let go and relax in your discipline. You might feel that you will never be ready to be a daring person. But once you have made a basic connection to discipline, it is time to let go of those doubts.

If you are waiting for your discipline to become immaculate, that time will never come, unless you let go. When you begin to enjoy the discipline of warriorship, when it begins to feel natural, even though it may still feel very imperfect, that is the time to let go.

Obviously, letting go is more than just relaxation. It is relaxation based on being in tune with the environment, the world. One of the important principles of letting go is living in the challenge. But this does not mean living with a constant crisis. For example, suppose your banker calls and says that your account is overdrawn, and the same day your landlord tells you that you are about to be evicted for failing to pay your rent. To respond to this crisis, you get on the telephone and call all your friends to see if you can borrow enough money to avert the crisis. Living in the challenge is not based on responding to extraordinary demands that you have created for yourself by failing to relate to the details of your life. For the warrior, every moment is a challenge to be genuine, and each challenge is delightful. When you let go properly, you can relax and enjoy the challenge.

The setting-sun version of letting go is to take a vacation or to get drunk and become wild and sloppy and do outrageous things that, in your "right" mind, you would never contemplate. The Shambhala understanding is, obviously, quite different. For the warrior, letting go is not based on getting away from the constraints of ordinary life. It is quite the opposite. It is going further into your life, because you understand that your life, as it is, contains the means to unconditionally cheer you up and cure you of depression and doubt.

The setting-sun understanding of cheering up is talking yourself into feeling better, rather than actually cheering up. When you wake up in the morning and get out of bed, you go into the bathroom and look at yourself in the mirror. Your hair is somewhat disheveled, you are half asleep, and there are bags under your eyes. In the setting-sun world, you say to yourself, with a big sigh, "Here we go again." You feel that you have to crank yourself up to get through the day. To use another example, when the Iranian revolutionaries were guarding the hostages at the American embassy, they probably woke up in the morning with a feeling of delight: "Great! We have hostages next door!" That is a setting-sun version of cheerfulness.

Cheering up is not based on artificial willpower or creating an enemy and conquering him in order to make yourself feel more alive. Human

beings have basic goodness, not next door, but *in* them already. When you look at yourself in the mirror you can appreciate what you see, without worrying about whether what you see is what *should* be. You can pick up on the possibilities of basic goodness and cheer yourself up, if you just relax with yourself. Getting out of bed, walking into the bathroom, taking a shower, eating breakfast—you can appreciate whatever you do, without always worrying whether it fits your discipline or your plan for the day. You can have that much trust in yourself, and that will allow you to practice discipline much more thoroughly than if you constantly worry and try to check back to see how you are doing.

You can appreciate your life, even if it is an imperfect situation. Perhaps your apartment is run down and your furniture is old and inexpensive. You do not have to live in a palace. You can relax and let go wherever you are. Wherever you are, it *is* a palace. If you move into an apartment that was left in a mess, you can spend the time to clean it up, not because you feel bad or oppressed by dirt, but because you feel good. If you take the time to clean up and move in properly, you can transform a dumpy apartment into an accommodating home.

Human dignity is not based on monetary wealth. Affluent people may spend a great deal of money making their homes luxurious, but they may be creating artificial luxury. Dignity comes from using your inherent human resources, by doing things with your own bare hands—on the spot, properly and beautifully. You can do that: Even in the worst of the worst situations, you can still make your life elegant.

Your body is an extension of basic goodness. It is the closest implement, or tool, that you have to express basic goodness, so appreciating your body is very important. The food you eat, the liquor you drink, the clothes you wear, and getting proper exercise are all important. You don't have to jog or do push-ups every day, but it is important to take an attitude of caring about your body. Even if you have a physical handicap, you don't have to feel that you are imprisoned by it. You can still respect your body and your life. Your dignity extends beyond your handicap. In the name of heaven and earth, you can afford to make love to yourself.

Shambhala vision is not purely a philosophy. It is actually training yourself to be a warrior. It is learning to treat yourself better, so that you can help to build an enlightened society. In that process, self-respect is very important and it is wonderful, absolutely excellent. You may not

have money to buy expensive clothes, but you don't have to feel that your economic problems are driving you into the depression of the setting-sun world. You can still express dignity and goodness. You may be wearing jeans and a T-shirt, but you can be a dignified person wearing a T-shirt and cutoff jeans. The problem arises when you don't have respect for yourself and therefore for your clothes. If you go to bed in a depression and throw your clothes on the floor, that is a problem.

The basic point is that, when you live your life in accordance with basic goodness, then you develop natural elegance. Your life can be spacious and relaxed, without having to be sloppy. You can actually let go of your depression and embarrassment about being a human being, and you can cheer up. You don't have to blame the world for your problems. You can relax and appreciate the world.

Then there is a further stage of letting go, which is telling the truth. When you have doubts about yourself or doubts about the trustworthiness of your world, then you may feel that you have to manipulate the truth in order to protect yourself. For example, when you have a job interview, you may not be entirely truthful with your potential employer. You may feel that you have to bend the truth to get the job. You think that you have to make yourself appear better than you are. From the Shambhala point of view, honesty is the best policy. But telling the truth does not mean that you have to bare your innermost secrets and expose everything that you are ashamed of. You have nothing to be ashamed of! That is the basis for telling the truth. You may not be the greatest scholar or mechanic or artist or lover in the world, but what you are is genuinely, basically good. If you actually feel that, then you can let go of hesitation and self-consciousness and tell the truth, without exaggeration or denigration.

Then you begin to understand the importance of communicating openly with others. If you tell the truth to others, then they can also be open with you—maybe not immediately, but you are giving them the opportunity to express themselves honestly as well. When you do not say what you feel, you generate confusion for yourself and confusion for others. Avoiding the truth defeats the purpose of speech as communication.

Telling the truth is also connected with gentleness. A Shambhala person speaks gently: He or she doesn't bark. Gentle speech expresses your dignity, as does having good head and shoulders. It would be very

strange if someone had good head and shoulders and began to bark. It would be very incongruous. Often when you talk to a person who doesn't know English, you find yourself yelling—as if you had to shout to be understood. That is exactly what should *not* happen. If you want to communicate with others, you don't have to shout and bang on the table in order to get them to listen. If you are telling the truth, then you can speak gently, and your words will have power.

The final stage of letting go is being without deception. Deception here does not refer to deliberately misleading others. Rather, your self-deception, your own hesitation and self-doubt, may confuse other people or actually deceive them. You may ask someone to help you make a decision: "Should I ask this person to marry me?" "Should I complain to so-and-so who was rude to me?" "Should I take this job?" "Should I go on vacation?" You are deceiving others if your question is not a genuine request for help but simply reflects your lack of self-confidence. Being without deception is actually a further extension of telling the truth: It is based on being truthful with yourself. When you have a sense of trusting in your own existence, then what you communicate to other people is genuine and trustworthy.

Self-deception often arises because you are afraid of your own intelligence and afraid that you won't be able to deal properly with your life. You are unable to acknowledge your own innate wisdom. Instead, you see wisdom as some monumental thing outside of yourself. That attitude has to be overcome. In order to be without deception, the only reference point you can rely on is the knowledge that basic goodness exists in you already. The certainty of that knowledge can be experienced in the practice of meditation. In meditation, you can experience a state of mind that is without second thoughts, free from fear and doubt. That unwavering state of mind is not swayed by the temporary ups and downs of thoughts and emotions. At first you may only have a glimpse. Through the practice of meditation, you glimpse a spark or a dot of unconditional, basic goodness. When you experience that dot, you may not feel totally free or totally good, but you realize that wakefulness, fundamental goodness, is there already. You can let go of hesitation, and therefore, you *can* be without deception. There is an uplifted quality to your life, which exists effortlessly. The result of letting go is contacting that uplifted energy, which allows you to completely join together discipline and delight, so that discipline becomes both effortless and splendid.

Everyone has experienced a wind of energy or power in their lives. For example, athletes feel a surge of energy when they are engaged in their sport. Or a person may experience a torrent of love or passion for another human being to whom he or she is attracted. Sometimes, we feel energy as a cool breeze of delight rather than a strong wind. For example, when you are hot and perspiring, if you take a shower, you feel so delightfully cool and energized at the same time.

Normally, we think that this energy comes from a definite source or has a particular cause. We associate it with the situation in which we became so energized. Athletes may become addicted to their sport because of the "rush" they experience. Some people become addicted to falling in love over and over again because they feel so good and alive when they are in love. The result of letting go is that you discover a bank of self-existing energy that is always available to you—beyond any circumstance. It actually comes from nowhere, but is always there. It is the energy of basic goodness.

This self-existing energy is called *windhorse* in the Shambhala teachings. The wind principle is that the energy of basic goodness is strong and exuberant and brilliant. It can actually radiate tremendous power in your life. But at the same time, basic goodness can be ridden, which is the principle of the horse. By following the disciplines of warriorship, particularly the discipline of letting go, you can harness the wind of goodness. In some sense the horse is never tamed—basic goodness never becomes your personal possession. But you can invoke and provoke the uplifted energy of basic goodness in your life. You begin to see how you can create basic goodness for yourself and others on the spot, fully and ideally, not only on a philosophical level, but on a concrete, physical level. When you contact the energy of windhorse, you can naturally let go of worrying about your own state of mind and you can begin to think of others. You feel a longing to share your discovery of goodness with your brothers and sisters, your mother and father, friends of all kinds who would also benefit from the message of basic goodness. So discovering windhorse is, first of all, acknowledging the strength of basic goodness in yourself and then fearlessly projecting that state of mind to others.

Experiencing the upliftedness of the world is a joyous situation, but it also brings sadness. It is like falling in love. When you are in love, being with your lover is both delightful and very painful. You feel both

joy and sorrow. That is not a problem; in fact, it is wonderful. It is the ideal human emotion. The warrior who experiences windhorse feels the joy and sorrow of love in everything he does. He feels hot and cold, sweet and sour, simultaneously. Whether things go well or things go badly, whether there is success or failure, he feels sad and delighted at once.

In that way, the warrior begins to understand the meaning of unconditional confidence. The Tibetan word for confidence is *ziji*. *Zi* means "shine" or "glitter," and *ji* means "splendor," or "dignity," and sometimes also has the sense of "monolithic." So *ziji* expresses shining out, rejoicing while remaining dignified.

Sometimes confidence means that, being in a choiceless state, you trust in yourself and use your savings, information, strength, good memory, and stiff upper lip, and you accelerate your aggression and tell yourself that you're going to make it. That is the way of amateur warriors. In this case, confidence does not mean that you have confidence *in* something, but it is remaining in the state of confidence, free from competition or one-upmanship. This is an unconditional state in which you simply possess an unwavering state of mind that needs no reference point. There is no room for doubt; even the question of doubt does not occur. This kind of confidence contains gentleness, because the notion of fear does not arise; sturdiness, because in the state of confidence there is ever-present resourcefulness; and joy, because trusting in the heart brings a greater sense of humor. This confidence can manifest as majesty, elegance, and richness in a person's life. How to realize those qualities in your life is the topic of Part Two of this book.

Part Two

SACREDNESS: THE WARRIOR'S WORLD

༄༅། །ཧོག་སྐྲག་ཅན་གྱི་སེམས་ཉིད་དེ། །ཞུམས་པའི་མཛོང་ར་དག་ཏུ་བཅུག
རྟག་ཏུ་ཐེ་ཚོམ་མེད་པ་ཡི། །ཟབ་ཅིང་གསལ་བའི་ངོ་མ་བསྟན།
འཇིགས་པ་མེད་པའི་གྲིབ་བསིལ་དུ། །དགའ་ཞིང་སྤྲོ་བའི་རླུང་གཡབ་གཡོབ།
དེ་ལས་ན་ཚོད་རྒྱས་པ་ན། །སྲིད་པའི་སློབས་གར་སྒྱུ་ཚོགས་ཀྱིས།
རང་བྱུང་རྟེ་དགོའི་ར་བར་ཁྲིད། །དེ་ལས་ན་ཚོད་ཆེར་རྒྱས་པས།
གདོད་སྨི་གཞི་འཛིན་ཐེལ་བའི་ཕྱིར། །དཔའ་བོའི་མདའ་ར་དག་ཏུ་ཁྲིད།
དེ་ལས་ན་ཚོད་ཆེར་རྒྱས་པས། །གདོད་མའི་རང་ག་ཞེས་སད་པའི་ཕྱིར།
མཛེས་ཤིང་གཞི་འཛིན་ལྡན་པ་ཡི། །མི་ཡི་སྲིད་པར་བལྟ་རུ་བཅུག
ཧོག་སྐྲག་ཅན་གྱི་སེམས་དེ་ཉིད། །དཔའ་བོའི་སེམས་སུ་འགྱུར་སྲིད་ཅིང་།
རྟག་ཏུ་གཞོན་པའི་གཞི་འཛིན་དེ། །ཕྱོག་མཐའ་མེད་པའི་མཁའ་རུ་བརྡལ།
དེ་ཚེ་ཤར་ཆེན་ཉི་མ་མཐོང་།།

That mind of fearfulness
Should be put in the cradle of loving-kindness
And suckled with the profound and brilliant milk of eternal
    doubtlessness.
In the cool shade of fearlessness,
Fan it with the fan of joy and happiness.
When it grows older,
With various displays of phenomena,
Lead it to the self-existing playground.
When it grows older still,
In order to promote the primordial confidence,
Lead it to the archery range of the warriors.
When it grows older still,
To awaken primordial self-nature,
Let it see the society of men
Which possesses beauty and dignity.
Then the fearful mind
Can change into the warrior's mind,
And that eternally youthful confidence
Can expand into space without beginning or end.
At that point it sees the Great Eastern Sun.

ELEVEN

Nowness

We need to find the link between our traditions and our present experience of life. Nowness, or the magic of the present moment, is what joins the wisdom of the past with the present.

FROM THE MOMENT you are born, when you first cry and breathe free from your mother's womb, you are a separate individual. Of course, there is still emotional attachment, or an emotional umbilical cord, that connects you to your parents, but as you grow older and pass from infancy into youth and maturity, as each year passes, your attachment decreases. You become an individual who can function separate from your mother and father.

In that journey through life, human beings must overcome the neurotic attachment of being the child-of-somebody. The principles of warriorship that we discussed in Part One are connected with how individuals can develop personal discipline so that they become mature and independent and therefore experience a sense of personal freedom. But then, once that development has taken place, it is equally important to share the comradeship of human society. This is an organic expression of the greater vision of warriorship. It is based on the appreciation of a larger world. In the process of becoming a warrior, you naturally begin to feel a deep fellowship with human beings. That is the real basis for helping others and, ultimately, for making a genuine contribution to society.

However, your connection to other human beings and your concern for their welfare have to be manifested personally, practically. Abstractly

caring about others is not enough. The most practical and immediate way to begin sharing with others and working for their benefit is to work with your own domestic situation and to expand from there. So an important step in becoming a warrior is to become a family person, someone who respects his or her everyday domestic life and is committed to uplifting that situation.

You can't help society purely on the basis of your vision for the nation or the world. There are many ideas of how to organize a society so that it will fulfill people's needs. There is, of course, the popular idea of democratic rule, rule by the people. Another approach is that rule by an elite will produce a progressive society. A third idea is to take a scientific approach to ruling, in which natural resources are equally distributed and a completely balanced ecology is created. These and other ideas may have value, but they must be integrated with an individual human being's experience of domestic life. Otherwise you have a huge gap between your grand vision for society and the reality of everyday existence. To use one model of family life: a man and a woman meet, they fall in love and marry, they set up a household, and then they may have children. Then they have to worry about whether the dishwasher is working or whether they have the money to buy a new stove. As the children grow up, they go to school to learn to read and write. Some children may have an ideal relationship with their parents, but the family has money problems. Or there may be lots of money but a very difficult family relationship. We go back and forth between those problems. We should respect life on that mundane level, because the only way to implement our vision for society is to bring it down to the situation of a single household.

Becoming a family person also means taking pride in the wisdom of your family heritage. From the Shambhala point of view, respecting your family and your upbringing has nothing to do with separating yourself from others or becoming arrogant about your ancestry. Rather, it is based on realizing that the structure and experience of family life actually reflect the deep-seated wisdom of a culture. That wisdom has been passed down to you, and it is actually present in your everyday, domestic life. So by appreciating your family tradition, you are opening yourself further to the richness of the world.

I remember very clearly the experience of discovering my own connection to family heritage. I was born in a cowshed in East Tibet, where

people have never seen a tree. The people of that region live on pasture land that has no trees or even bushes. They subsist on meat and milk products throughout the whole year. I was born a son of this genuine earth, the son of a peasant. At a very early age I was recognized as a tulku, or incarnate lama, and I was taken to the Surmang monasteries to receive my training and become a monk. So, almost from birth, I was taken out of my family situation and placed in a monastic environment. I was always called by my religious name, Trungpa Rinpoche. Nevertheless, I never forgot my birth.

When I moved to the monastery, my mother accompanied me and stayed with me for several years, until I was old enough to begin my formal education. Once when I was about four or five I asked my mother, "Mother, what is our name?" She was very shy. She said, "What do you mean by *our*? You know that your name is Trungpa Rinpoche." But I insisted. I asked, "What is our name? Our family name? Where do we come from?" And she said, "Well, you should forget that. It's a very humble name, and you might be ashamed of it." But I still insisted, saying, "What is our family name? What is it?"

At the time I was playing with some pickled radishes that are fed to horses. I was picking up these little pickled radishes off the floor outside the monastery kitchen. Tulkus are not supposed to eat them, but I was chewing on one, and I kept saying, "Mother, what is our name? What is our family name?" I was about to bite into another pickled radish, which was dirty, and she was very concerned, and she was so shy. But she was also intrigued that I had asked. We had an intense moment of relating with each other.

I remember that it was a sunny day, and the sun shone from a window in the roof onto her face. She looked old and young at the same time. I kept asking, "What is our family name?" And finally she said, "Mukpo, Mukpo of course. But don't bite that pickle! It's for the horses." I'm afraid I did bite it, and I remember chewing it. It was very crunchy and tasted something like a tsukemono, a kind of Japanese pickle, and I liked it very much. I looked at my mother and asked, "Does that mean I'm Mukpo too?" She wasn't quite sure. She said, "Well, you are Rinpoche!" Then I distinctly remember asking her whether I was her son who came out of her body, and at first she said, "Yes." But then she said, "Well, maybe I'm an inhuman being, a subhuman being. I have a woman's body; I had an inferior birth. Please go back to your quarters." And

she took me in her arms and carried me from the kitchen annex to my quarters. Nonetheless, I have kept the name Mukpo as my family name, my identity and pride.

My mother was a very gentle person. As far as I know, she never did anything aggressive, and she was always accommodating and kind to others. I learned a great deal about the principles of human society from the wisdom of my mother.

In modern times, the emphasis has shifted away from the family as the focus of society. Earlier, the focus on the family was partly a matter of survival. For example, before there were hospitals and doctors, a woman often relied on her mother to help her deliver her children and for help in raising the children. But now, medical research has incorporated the grandmothers' wisdom, and children are delivered by doctors in a hospital maternity ward. In most areas, the grandparents' wisdom is no longer needed, and they have no role to play. They end up in an old age home or a retirement community, and occasionally they come to visit their grandchildren and watch how nicely they play.

In some societies, people used to set up shrines to venerate their ancestors. Even today, in such a modern society as Japan, there is still a strong tradition of ancestor worship. You may think that such practices are purely a function of primitive thinking or superstition, but in fact, the veneration of your ancestral lineage can be a sign of respect for the accumulated wisdom of your culture. I am not suggesting that we reinstate ancestor worship, but it is necessary to appreciate that, for many thousands of years, human beings have been collecting wisdom. We should appreciate the accomplishments of our ancestors: that human beings learned to make tools, that they developed knives and bows and arrows, that they learned to cut down trees, to cook their food and to add spices to it. We should not ignore the contributions of the past.

How to construct a building has thousands of years of history behind it. First human beings lived in caves; then they learned how to build huts. Then they learned how to construct a building with pillars and columns. Finally they learned how to construct a building without columns in the center, with arches spanning the ceiling, which is a remarkable discovery. Such wisdom has to be respected. It is not regarded as a setting-sun approach at all. Many people must have been crushed when they tried to build a structure without central columns and it collapsed. People must have sacrificed their lives until a model was developed that

worked. You might say such an accomplishment is insignificant, but on the other hand, the failure to appreciate the resourcefulness of human existence—which we call basic goodness—has become one of the world's biggest problems.

However, venerating the past in itself will not solve the world's problems. We need to find the link between our traditions and our present experience of life. *Nowness,* or the magic of the present moment, is what joins the wisdom of the past with the present. When you appreciate a painting or a piece of music or a work of literature, no matter when it was created, you appreciate it *now.* You experience the same nowness in which it was created. It is always *now.*

The way to experience nowness is to realize that this very moment, this very point in your life, is always *the* occasion. So the consideration of where you are and what you are, on the spot, is very important. That is one reason that your family situation, your domestic everyday life, is so important. You should regard your home as sacred, as a golden opportunity to experience nowness. Appreciating sacredness begins very simply by taking an interest in all the details of your life. Interest is simply applying awareness to what goes on in your everyday life—awareness while you're cooking, awareness while you're driving, awareness while you're changing diapers, even awareness while you're arguing. Such awareness can help to free you from speed, chaos, neurosis, and resentment of all kinds. It can free you from the obstacles to nowness, so that you can cheer up on the spot, all the time.

The principle of nowness is also very important to any effort to establish an enlightened society. You may wonder what the best approach is to helping society and how you can know that what you are doing is authentic or good. The only answer is nowness. *Now* is the important point. That *now* is a real *now.* If you are unable to experience *now,* then you are corrupted because you are looking for another *now,* which is impossible. If you do that, there can only be past or future.

When corruption enters a culture, it is because that culture ceases to be *now;* it becomes past and future. Periods in history when great art was created, when learning advanced, or peace spread, were all *now.* Those situations happened at the very moment of their *now.* But after *now* happened, then those cultures lost their *now.*

You have to maintain nowness, so that you don't duplicate corruption, so that you don't corrupt *now,* and so that you don't have false

synonyms for *now* at all. The vision of enlightened society is that tradition and culture and wisdom and dignity can be experienced *now* and kept *now* on everyone's part. In that way there can never be corruption of any kind at all.

Enlightened society must rest on a good foundation. The nowness of your family situation is that foundation. From it, you can expand. By regarding your home as sacred, you can enter into domestic situations with awareness and with delight, rather than feeling that you are subjecting yourself to chaos. It may seem that washing dishes and cooking dinner are completely mundane activities, but if you apply awareness in any situation, then you are training your whole being so that you will be able to open yourself further, rather than narrowing your existence.

You may feel that you have a good vision for society but that your life is filled with hassles—money problems, problems relating to your spouse or caring for your children—and that those two things, vision and ordinary life, are opposing one another. But vision and practicality *can* be joined together in nowness.

Too often, people think that solving the world's problems is based on conquering the earth, rather than on touching the earth, touching ground. That is one definition of the setting-sun mentality: trying to conquer the earth so that you can ward off reality. There are all kinds of deodorant sprays to keep you from smelling the real world, and all kinds of processed food to keep you from tasting raw ingredients. Shambhala vision is not trying to create a fantasy world where no one has to see blood or experience a nightmare. Shambhala vision is based on living on this earth, the real earth, the earth that grows crops, the earth that nurtures your existence. You can learn to live on this earth: how to camp, how to pitch a tent, how to ride a horse, milk a cow, build a fire. Even though you may be living in a city in the twentieth century, you can learn to experience the sacredness, the *nowness,* of reality. That is the basis for creating an enlightened society.

TWELVE

Discovering Magic

Any perception can connect us to reality properly and fully. What we see doesn't have to be pretty, particularly; we can appreciate anything that exists. There is some principle of magic in everything, some living quality. Something living, something real, is taking place in everything.

IN TWENTIETH-CENTURY SOCIETY, the appreciation of simplicity has almost been lost. From London to Tokyo, there are problems with trying to create pleasure and comfort out of speed. The world is mechanized to such an extent that you don't even have to think. You just push a button and a computer gives you the answer. You don't have to learn to count. You press a button, and a machine counts for you. Casualness has become increasingly popular, because people think in terms of efficiency rather than appreciation. Why bother to wear a tie, if the purpose of wearing clothes is just to cover your body? If the reason for eating food is only to fill your stomach and provide nutrition, why bother to look for the best meat, the best butter, the best vegetables?

But the reality of the world is something more than the lifestyle that the twentieth-century world has embraced. Pleasure has been cheapened, joy has been reduced, happiness has been computerized. The goal of warriorship is to reconnect to the nowness of reality, so that you can go forward without destroying simplicity, without destroying your connection to this earth. In the last chapter, we discussed the importance of nowness as a way of joining together the wisdom of the past with the challenge of the present. In this chapter, we are going to discuss how to discover the ground of nowness. In order to rediscover nowness, you

have to look back, back to where you came from, back to the original state. In this case, looking back is not looking back in time, going back several thousand years. It is looking back into your own mind, to before history began, before thinking began, before thought ever occurred. When you are in contact with this original ground, then you are never confused by the illusions of past and future. You are able to rest continuously in nowness.

This original state of being can be likened to a primordial, or cosmic, mirror. By *primordial* we mean unconditioned, not caused by any circumstances. Something primordial is not a reaction for or against any situation. All conditionality comes from unconditionality. Anything that is made has to come from what was unmade, to begin with. If something is conditioned, it has been created or formed. In the English language, we speak of formulating ideas or plans, or we may say, "How should we *form* our organization?" or we may talk about the formation of a cloud. In contrast to that, the unconditioned is free from being formed, free from creation. This unconditioned state is likened to a primordial *mirror* because, like a mirror, it is willing to reflect anything, from the gross level up to the refined level, and it still remains as it is. The basic frame of reference of the cosmic mirror is quite vast, and it is free from any bias: kill or cure, hope or fear.

The way to look back and experience the state of being of the cosmic mirror is simply to relax. In this case relaxation is quite different from the setting-sun idea of flopping or taking time off, entertaining yourself with a good vacation. Relaxation here refers to relaxing the mind, letting go of the anxiety and concepts and depression that normally bind you. The way to relax, or rest the mind in nowness, is through the practice of meditation. In Part One, we discussed how the practice of meditation is connected to renouncing small-mindedness and personal territory. In meditation you are neither "for" nor "against" your experience. That is, you don't praise some thoughts and condemn others, but you take an unbiased approach. You let things be as they are, without judgment, and in that way you yourself learn to be, to express your existence directly, nonconceptually. That is the ideal state of relaxation, which allows you to experience the nowness of the cosmic mirror. In fact, it is *already* the experience of the cosmic mirror.

If you are able to relax—relax to a cloud by looking at it, relax to a drop of rain and experience its genuineness—you can see the uncondi-

tionality of reality, which remains very simply in things as they are, very simply. When you are able to look at things without saying, "This is for me or against me," "I can go along with this," or "I cannot go along with this," then you are experiencing the state of being of the cosmic mirror, the wisdom of the cosmic mirror. You may see a fly buzzing; you may see a snowflake; you may see ripples of water; you may see a black widow spider. You may see anything, but you can actually look at all of those things with simple and ordinary, but appreciative, perception.

You experience a vast realm of perceptions unfolding. There is unlimited sound, unlimited sight, unlimited taste, unlimited feeling and so on. The realm of perception is limitless, so limitless that perception itself is primordial, unthinkable, beyond thought. There are so many perceptions that they are beyond imagination. There are a vast number of sounds. There are sounds that you have never heard. There are sights and colors that you have never seen. There are feelings that you have never experienced before. There are endless fields of perception.

Perception here is not just what you perceive but the whole act of perceiving—the interaction between consciousness, the sense organs, and the sense fields, or the objects of perception. In some religious traditions, sense perceptions are regarded as problematic, because they arouse worldly desires. However, in the Shambhala tradition, which is a secular tradition rather than a religious one, sense perceptions are regarded as sacred. They are regarded as basically good. They are a natural gift, a natural ability that human beings have. They are a source of wisdom. If you don't see sights, if you don't hear sounds, if you don't taste food, you have no way to communicate with the phenomenal world at all. But because of the extraordinary vastness of perception, you have possibilities of communicating with the depth of the world—the world of sight, the world of sound—the greater world.

In other words, your sense faculties give you access to possibilities of deeper perception. Beyond ordinary perception, there is super-sound, super-smell, and super-feeling existing in your state of being. These can be experienced only by training yourself in the depth of meditation practice, which clarifies any confusion or cloudiness and brings out the precision, sharpness, and wisdom of perception—the nowness of your world. In meditation, you experience the precision of breath going in and out. You feel your breath: It is *so* good. You breathe out, breath dissolves: It

is so sharp and good, it is so extraordinary that ordinary preoccupations become superfluous. So meditation practice brings out the supernatural, if I may use that word. You do not see ghosts or become telepathic, but your perceptions become supernatural, simply super-natural.

Normally, we limit the meaning of perceptions. Food reminds us of eating; dirt reminds us to clean the house; snow reminds us that we have to clean off the car to get to work; a face reminds us of our love or hate. In other words, we fit what we see into a comfortable or familiar scheme. We shut any vastness or possibilities of deeper perception out of our hearts by fixating on our own interpretation of phenomena. But it is possible to go beyond personal interpretation, to let vastness into our hearts through the medium of perception. We always have a choice: We can limit our perception so that we close off vastness, or we can allow vastness to touch us.

When we draw down the power and depth of vastness into a single perception, then we are discovering and invoking magic. By magic we do not mean unnatural power over the phenomenal world, but rather the discovery of innate or primordial wisdom in the world as it is. The wisdom we are discovering is wisdom without beginning, something naturally wise, the wisdom of the cosmic mirror. In Tibetan, this magical quality of existence, or natural wisdom, is called *drala*. *Dra* means "enemy" or "opponent" and *la* means "above." So *drala* literally means "above the enemy," "beyond the enemy." Drala is the unconditioned wisdom and power of the world that are beyond any dualism; therefore drala is above any enemy or conflict. It is wisdom beyond aggression. It is the self-existing wisdom and power of the cosmic mirror that are reflected both in us and in our world of perception.

One of the key points in discovering drala principle is realizing that your own wisdom as a human being is not separate from the power of things as they are. They are both reflections of the unconditioned wisdom of the cosmic mirror. Therefore there is no fundamental separation or duality between you and your world. When you can experience those two things together, as one, so to speak, then you have access to tremendous vision and power in the world—you find that they are inherently connected to your own vision, your own being. That is discovering magic. We are not talking here about an intellectual revelation; we are speaking of actual experience. We are talking about how we actually per-

ceive reality. The discovery of drala may come as an extraordinary smell, a fantastic sound, a vivid color, an unnatural taste. Any perception can connect us to reality properly and fully. What we see doesn't have to be pretty, particularly; we can appreciate anything that exists. There is some principle of magic in everything, some living quality. Something living, something real is taking place in everything.

When we see things as they are, they make sense to us: the way leaves move when they are blown by the wind, the way rocks get wet when there are snowflakes sitting on them. We see how things display their harmony and their chaos at the same time. So we are never limited by beauty alone, but we appreciate all sides of reality properly.

Many stories and poems written for children describe the experience of invoking the magic of a simple perception. One example is "Waiting at the Window" from *Now We Are Six*, by A. A. Milne. It is a poem about spending several hours on a rainy day looking out the window, watching drops of water come down and make patterns on the glass. Reading this poem, you see the window, the rainy day, and the child with his face pressed to the glass watching the raindrops, and you feel the child's sense of delight and wonder. The poems of Robert Louis Stevenson in *A Child's Garden of Verses* have a similar quality of using very ordinary experiences to communicate the depth of perception. The poems "My Shadow," "My Kingdom," and "Armies in the Fire" exemplify this. The fundamental vastness of the world cannot be expressed directly in words, but in children's literature, very often it is possible to express that vastness in simplicity.

The Little Prince by Antoine de Saint-Exupéry is another wonderful example of literature that evokes the sense of ordinary, or elemental, magic. At one point in this story, the little prince meets a fox. The prince is very lonely and wants the fox to play with him, but the fox says that he cannot play unless he is tamed. The little prince asks the meaning of the word "tame." The fox explains that it means "to establish ties" in such a way that the fox will become unique to the little prince, and the prince unique to the fox. Later, after the fox has been tamed and the little prince must leave him, the fox also tells the prince what he calls "my secret, a very simple secret," which is, "it is only with the heart that one can see rightly; what is essential is invisible to the eye."

Saint-Exupéry has a different vocabulary here for describing the discovery of magic, or drala, but the experience is basically the same.

Discovering drala is indeed to establish ties to your world, so that each perception becomes unique. It is to see with the heart, so that what is invisible to the eye becomes visible as the living magic of reality. There may be thousands or billions of perceptions, but they are still one. If you see one candle, you know exactly what all the candles in the whole world look like. They are all made out of fire, flame. Seeing one drop of water can be seeing all water.

Drala could almost be called an entity. It is not quite on the level of a god or gods, but it is an individual strength that does exist. Therefore, we not only speak of drala principle, but we speak of meeting the "dralas." The dralas are the elements of reality—water of water, fire of fire, earth of earth—anything that connects you with the elemental quality of reality, anything that reminds you of the depth of perception. There are dralas in the rocks or the trees or the mountains or a snowflake or a clod of dirt. Whatever is there, whatever you come across in your life, those are the dralas of reality. When you make that connection with the elemental quality of the world, you are meeting dralas on the spot; at that point, you are meeting them. That is the basic existence of which all human beings are capable. We always have possibilities of discovering magic. Whether it is medieval times or the twentieth century, the possibility of magic is always there.

A particular example of meeting drala, in my personal experience, is flower arranging. Whatever branches you find, none of them is rejected as ugly. They can always be included. You have to learn to see their place in the situation; that is the key point. So you never reject anything. That is how to make a connection with the dralas of reality.

Drala energy is like the sun. If you look in the sky, the sun is there. By looking at it, you don't produce a new sun. You may feel that you created or made today's sun by looking at it, but the sun is eternally there. When you discover the sun in the sky, you begin to communicate with it. Your eyes begin to relate with the light of the sun. In the same way, drala principle is always there. Whether you care to communicate with it or not, the magical strength and wisdom of reality are always there. That wisdom abides in the cosmic mirror. By relaxing the mind, you can reconnect with that primordial, original ground, which is completely pure and simple. Out of that, through the medium of your perceptions, you can discover magic, or drala. You actually can connect

your own intrinsic wisdom with a sense of greater wisdom or vision beyond you.

You might think that something extraordinary will happen to you when you discover magic. Something extra-ordinary does happen. You simply find yourself in the realm of utter reality, complete and thorough reality.

THIRTEEN

How to Invoke Magic

When you express gentleness and precision in your environment, then real brilliance and power can descend onto that situation. If you try to manufacture that presence out of your own ego, it will never happen. You cannot own the power and the magic of this world. It is always available, but it does not belong to anyone.

THE PHENOMENAL WORLD that all human beings experience is fickle and flexible and also merciless. You often wonder whether you can ride on that fickle and merciless situation or whether it is going to ride on you. To use an analogy, either you are riding on a donkey or the donkey is riding on you. Ordinarily, in your experience of the world it is questionable who is riding on whom. The more you struggle to gain the upper hand, the more speed and aggression you manufacture to overcome your obstacles, the more you become subject to the phenomenal world. The real challenge is to transcend that duality altogether. It is possible to contact energy that is beyond dualism, beyond aggression—energy that is neither for you nor against you. That is the energy of drala.

Drala is not a god or spirit, but fundamentally it is connecting the wisdom of your own being with the power of things as they are. If you are able to connect those two things, out of that, you can discover magic in everything. But there is still a question as to what it is that allows you to make that connection. In the last chapter, the drala principle was likened to the sun. Although the sun is always in the sky, what is it that causes you to look up and see that it is there? Although magic is always

available, what allows you to discover it? The basic definition of drala is "energy beyond aggression." The only way to contact that energy is to experience a gentle state of being in yourself. So the discovery of drala is not coincidental. To connect with the fundamental magic of reality, there has to be gentleness and openness in you already. Otherwise, there is no way to recognize the energy of nonaggression, the energy of drala, in the world. So the individual training and discipline of the Shambhala warrior are the necessary foundation for experiencing drala.

The setting-sun world, based on fear of oneself and fear of death, has no connection to drala principle. The cowardice and aggression of the setting-sun outlook actually dispel any magical possibilities, any possibilities of experiencing the genuine and brilliant qualities of reality. The opposite of setting-sun outlook and the way to invoke drala is to manifest the vision of the Great Eastern Sun. Great Eastern Sun vision, which we discussed in earlier chapters, is the expression of true human goodness, based not on arrogance or aggression, but on gentleness and openness. It is the way of the warrior.

The essence of this way or path is transcending cowardice and manifesting bravery. That is the best and only way to invoke drala: by creating an atmosphere of bravery. We have already talked in earlier chapters about the qualities of bravery. The fundamental aspect of bravery is *being without deception.* Deception in this case is self-deception, doubting yourself so that you are cut off from the vision of the Great Eastern Sun. The dralas can only descend onto your existence when you have properly prepared the ground. If there is the slightest deception, you will dispel drala. From that point of view, deception is the magic of the setting sun.

Usually if we say someone is brave, we mean that he is not afraid of any enemy or he is willing to die for a cause or he is never intimidated. The Shambhala understanding of bravery is quite different. Here bravery is the courage to be—to live in the world without any deception and with tremendous kindness and caring for others. You might wonder how this can bring magic into your life. The ordinary idea of magic is that you can conquer the elements, so that you can turn earth into fire or fire into water or ignore the law of gravity and fly. But true magic is the magic of *reality,* as it is: the earth of earth, the water of water—communicating with the elements so that, in some sense, they become one with you. When you develop bravery, you make a connection with the elemental quality of existence. Bravery begins to heighten your

existence, that is, to bring out the brilliant and genuine qualities of your environment and of your own being. So you begin to contact the magic of reality—which is already there in some sense. You actually can attract the power and strength and the primordial wisdom that arise from the cosmic mirror.

At that point, you begin to see how you can influence your environment so that the drala principle is reflected in every activity of your life. You see that you can actually organize your life in such a way that you magnetize magic, or drala, to manifest brilliance and elegance in your world. The way to do this is divided into three parts, which are called the three ways to invoke drala.

The first is invoking *external drala,* which is invoking magic in your physical environment. This may be as small and limited as a one-room apartment or as large as a mansion or a hotel. How you organize and care for that space is very important. If it is chaotic and messy, then no drala will enter into that environment. On the other hand, we are not talking about taking a course in interior decoration and spending a great deal of money on furniture and rugs to create a "model environment." For the warrior, invoking external drala is creating harmony in your environment in order to encourage awareness and attention to detail. In that way, your physical environment promotes your discipline of warriorship. Beyond that, how you organize your physical space should be based on concern for others, sharing your world by creating an accommodating environment. The point is not to make a self-conscious statement about yourself, but to make your world available to others. When that begins to happen, then it is possible that something else will come along as well. That is, when you express gentleness and precision in your environment, then real brilliance and power can descend onto that situation. If you try to manufacture that presence out of your own ego, it will never happen. You cannot own the power and the magic of this world. It is always available, but it does not belong to anyone.

There are many other examples of invoking external drala. I have read, for instance, that some American Indians in the Southwest grow vegetables in the desert sands. The soil, from an objective standpoint, is completely infertile. If you just threw a handful of seeds into that earth, nothing would grow. But the Indians have been cultivating that soil for generations; they have a deep connection to that earth and they care for it. To them it is sacred ground, and because of that their plants grow.

That is real magic. The attitude of sacredness toward your environment will bring drala. You may live in a dirt hut with no floor and only one window, but if you regard that space as sacred, if you care for it with your heart and mind, then it will be a palace.

The idea of sacred space is also what gives grandeur to a great cathedral, like Chartres, or to a house of government, like the English Houses of Parliament. Churches are consciously built as sacred places, whereas a house of government may never have been conceived of as "sacred" by its architects. Nevertheless, those places have a presence that is more than the structure of the building or the beauty of the materials used to construct them. They radiate a particular atmosphere that you cannot help but feel.

The Greeks and the Romans laid out their cities with some understanding of external drala. You might say that putting a fountain in the center of a square or at a crossroads is a random choice. But when you come upon that fountain, it does not feel random at all. It is in its own proper place and it seems to enhance the space around it. In modern times, we don't think very highly of the Romans, with all of their debauchery and corrupt rulers. We tend to downplay the wisdom of their culture. Certainly, corruption dispels drala. But there was some power and wisdom in the Roman civilization, which we should not overlook.

In summary, invoking the external drala principle is connected with organizing your environment so that it becomes a sacred space. This begins with the organization of your personal, household environment, and beyond that, it can include much larger environments, such as a city or even an entire country.

Then, there is invoking *internal drala,* which is how to invoke drala in your body. Basically, the experience of internal drala is that you feel oneness in your body—oneness in the sense that your head, your shoulders, your torso, your arms, your genitals, your knees, your legs, and your toes all hang together as one basically good human body. You feel no quarrel between your head and shoulders, between your toes and legs, and so forth. It doesn't really matter whether your hair is growing gray or you are developing wrinkles on your face or your hands are shaky. There is still a feeling that your body has its own fitness, its own unity. When you look, you hear; when you hear, you smell; when you smell, you taste; when you taste, you feel. All of your sense perceptions work as one unit, as one basic goodness, one expression of basic health.

You invoke internal drala through your relationship to your personal habits, how you handle the details of dressing, eating, drinking, sleeping. We could use clothing as an example. For the warrior, clothing actually provides an armor of discipline, which wards off attacks from the setting-sun world. It is not that you hide behind your clothes because you are afraid to manifest yourself as a good warrior, but rather that, when you wear good, well-fitting clothes, your clothing can both ward off casualness and invite tremendous dignity.

Sometimes if your clothes fit you well, you feel that they are too tight. If you dress up, you may feel constricted by wearing a necktie or a suit or a tight-fitting skirt or dress. The idea of invoking internal drala is not to give in to the allure of casualness. The occasional irritation coming from your neck, the crotch of your pants, or your waist is usually a good sign. It means that your clothes fit you well, but your neurosis doesn't fit your clothes. The modern approach is often free and casual. That is the attraction of polyester leisure suits. You feel stiff if you are dressed up. You are tempted to take off your tie or your jacket or your shoes. Then you can hang out and put your feet on the table and act freely, hoping that your mind will act freely at the same time. But at that point your mind begins to dribble. It begins to leak, and garbage of all kinds comes out of your mind. That version of relaxation does not provide real freedom at all. Therefore, for the warrior, wearing well-fitting clothing is regarded as wearing a suit of armor. How you dress can actually invoke upliftedness and grace.

Internal drala also comes out of making a proper relationship to food, by taking an interest in your diet. This does not necessarily mean that you should shop around for the best gourmet items. But you can take the time to plan good, nutritious meals, and you can enjoy cooking your food, eating it, and then cleaning up and putting the leftovers away. Beyond that, you invoke internal drala by developing greater awareness of how you use your mouth altogether. You put food in your mouth; you drink liquids through your mouth; you smoke cigarettes in your mouth. It is as if the mouth were a big hole or a big garbage pail: You put everything through it. Your mouth is the biggest gate: You talk out of it, you cry out of it, and you kiss out of it. You use your mouth so much that it becomes a sort of cosmic gateway. Imagine that you were being watched by Martians. They would be amazed by how much you use your mouth.

To invoke internal drala you have to pay attention to how you use your mouth. Maybe you don't need to use it as much as you think. Appreciating your world doesn't mean that you must consume everything you see all the time. When you eat, you can eat slowly and moderately, and you can appreciate what you eat. When you talk, it isn't necessary to continually blurt out everything that is on your mind. You can say what you have to say, gently, and then you can stop. You can let someone else talk, or you can appreciate the silence.

The basic idea of invoking internal drala is that you can synchronize, or harmonize, your body and your connection to the phenomenal world. This synchronization, or connectedness, is something that you can actually see. You can see people's connection to internal drala by the way they behave: the way they pick up their teacups, the way they smoke their cigarettes, or the way they run their hands through their hair. Whatever you do always manifests how you are feeling about yourself and your environment—whether you feel kindness toward yourself or resentment and anger toward yourself; whether you feel good about your environment or whether you feel bad about your environment. That can always be detected by your gait and your gestures—always. It is as if you were married to your phenomenal world. All the little details—the way you turn on the tap before you take a shower, the way you brush your teeth—reflect your connection or disconnection with the world. When that connection is completely synchronized, then you are experiencing internal drala.

Finally, there is what is known as invoking *secret drala*, which is the product of invoking the external and internal drala principles. Because you have created a sacred environment around you and because you have synchronized your body so beautifully, so immaculately, therefore you provoke tremendous wakefulness, tremendous nowness in your state of mind.

The chapter "Letting Go" introduced the idea of windhorse, or riding on the energy of basic goodness in your life. Windhorse is a translation of the Tibetan *lungta. Lung* means "wind" and *ta* means "horse." Invoking secret drala is the experience of raising windhorse, raising a wind of delight and power and riding on, or conquering, that energy. Such wind can come with great force, like a typhoon that can blow down trees and buildings and create huge waves in the water. The personal experience of this wind comes as a feeling of being completely and powerfully in

the present. The horse aspect is that, in spite of the power of this great wind, you also feel stability. You are never swayed by the confusion of life, never swayed by excitement or depression. You can ride on the energy of your life. So windhorse is not purely movement and speed, but it includes practicality and discrimination, a natural sense of skill. This quality of lungta is like the four legs of a horse, which make it stable and balanced. Of course, in this case you are not riding an ordinary horse; you are riding a windhorse.

By invoking the external and internal drala principles, you raise a wind of energy and delight in your life. You begin to feel natural power and upliftedness manifesting in your existence. Then, having raised your windhorse, you can accommodate whatever arises in your state of mind. There is no problem or hesitation of any kind. So the fruition of invoking secret drala is that, having raised windhorse, you experience a state of mind that is free from subconscious gossip, free from hesitation and disbelief. You experience the very moment of your state of mind. It is fresh and youthful and virginal. That very moment is innocent and genuine. It does not contain doubt or disbelief at all. It is gullible, in the positive sense, and it is completely fresh. Secret drala is experiencing that very moment of your state of mind, which is the essence of nowness. You actually experience being able to connect yourself to the inconceivable vision and wisdom of the cosmic mirror on the spot. At the same time, you realize that this experience of nowness can join together the vastness of primordial wisdom with both the wisdom of past traditions and the realities of contemporary life. So in that way, you begin to see how the warrior's world of sacredness can be created altogether. In the following chapters, we will investigate that world more thoroughly.

FOURTEEN

Overcoming Arrogance

When you are fully gentle, without arrogance and without aggression, you see the brilliance of the universe. You develop a true perception of the universe.

IN THE LAST CHAPTER we discussed ways to invoke the drala principle. In this and the next chapter we are going to discuss the obstacles to invoking drala, which must be overcome before we can master the disciplines of invoking external, internal, and secret drala. One of the important points in invoking drala is to prepare a ground of gentleness and genuineness. The basic obstacle to gentleness is arrogance. Arrogance comes from hanging on to the reference point of *me* and other. You may have studied the principles of warriorship and Great Eastern Sun vision, and you may have received numerous teachings on how to rest in nowness and raise your windhorse, but if you regard those as your personal accomplishment, then you are missing the point. Instead of becoming gentle and tamed, you could become extremely arrogant. "I, Joe Schmidt, am able to raise windhorse, and *I* feel good about that. I am beginning to accomplish something, so I am a big deal."

Being gentle and without arrogance is the Shambhala definition of a gentleman. According to the *Oxford English Dictionary,* one of the definitions of a gentleman is someone who is not rude, someone whose behavior is gentle and thoroughly trained. However, for the warrior, gentleness is not just politeness. Gentleness is consideration: showing concern for others, all the time. A Shambhala gentlewoman or gentleman is a decent person, a genuine person. He or she is very gentle to himself and to others. The purpose of any protocol, or manners, or disci-

pline that we are taught is to have concern for others. We may think that if we have good manners, we are such good girls or good boys; we know how to eat properly and how to drink properly; we know how to behave properly; and aren't we smart? That is not the point. The point is that, if we have bad table manners, they upset our neighbors, and in turn our neighbors develop bad table manners, and they in turn upset others. If we misuse our napkins and our silverware because we are untrained, that creates problems for others.

Good behavior is not meant to build us up so that we can think of ourselves as little princes or princesses. The point of good behavior is to communicate our respect for others. So we should be concerned with how we behave. When someone enters a room, we should say hello, or stand up and greet them with a handshake. Those rituals are connected with how to have more consideration for others. The principles of warriorship are based on training ourselves and developing self-control so that we can extend ourselves to others. Those disciplines are important in order to cultivate the absence of arrogance.

We tend to think that the threats to our society or to ourselves are outside of us. We fear that some enemy will destroy us. But a society is destroyed from the inside, not from an attack by outsiders. We may imagine the enemy coming with spears and machine guns to kill us, massacre us. In reality, the only thing that can destroy us is within ourselves. If we have too much arrogance, we will destroy our gentleness. And if we destroy gentleness, then we destroy the possibility of being awake, and then we cannot use our intuitive openness to extend ourselves in situations properly. Instead, we generate tremendous aggression.

Aggression desecrates the ground altogether: the ground that you are sitting on, the walls around you, the ceiling and windows and doorways. In turn, you have no place to invite the dralas to come in. The space becomes like an opium den, thick and heavy, and the dralas say, "Yuck, who wants to go in there? Who's inviting us? Who's invoking us with their deception?" They won't come along at all. When the room is filled with *you* and your trip, no sensible person is attracted to that space. Even *you* aren't.

When the environment is stuffy and full of arrogant, self-styled men and women, the dralas are repelled. But then, what happens if a warrior, someone who embodies nonaggression, freedom from arrogance, and

humbleness, walks into that room? When such a person enters an intense situation full of arrogance and pollution, quite possibly the occupants of the room begin to feel funny. They feel that they can't have any fun and games anymore, because someone who won't collaborate in their deception has walked in. They can't continue to crack setting-sun jokes or indulge and sprawl on the floor, so usually they will leave. The warrior is left alone, sitting in that room.

But then, after a while, a different group of people may walk in, looking for a fresh room, a clean atmosphere. They begin to assemble—gentle people who smile without arrogance or aggression. The atmosphere is quite different from the previous setting-sun gathering. It may be slightly more rowdy than in the opium den, but the air is cheerful and fresh. Then there is the possibility that the dralas will begin to peek through the doors and the windows. They become interested, and soon they want to come in, and one by one they enter. They accept food and drink, and they relax in that atmosphere, because it is pure and clean. Because that atmosphere is without arrogance, the dralas begin to join in and share their greater sanity.

When the warrior-students experience an environment where the dralas are present, where reality is present, where the possibility of sanity is always there, they can appreciate the mountains, clouds, sky, sunshine, trees, flowers, brooks, the occasional cries and laughter of children. That is the main point of invoking drala: to appreciate reality fully and properly. Arrogant people can't see intensely bright red and blue, brilliant white and orange. Arrogant people are so involved with themselves and they are competing so much with others that they won't even look.

When you are fully gentle, without arrogance and without aggression, you see the brilliance of the universe. You develop a true perception of the universe. You can appreciate green, nicely shaped blades of grass, and you can appreciate a striped grasshopper with a tinge of copper color and black antennae. It is so beautiful sitting on a plant. As you walk toward it, it jumps off the plant. Little things like that are not boring sights; they are new discoveries. Every day you see different things. When I was in Texas a few years ago, I saw thousands of grasshoppers. Each one of them had its own approach, and they were striped with all sorts of colors. I didn't see any purple ones, but I saw copper, green, beige, and black ones, with occasional red spots on them. The world is very interesting wherever you go, wherever you look.

Whatever exists in our world is worth experiencing. Today, perhaps, there is a snowfall. There is snow sitting on the pine trees, and we can watch as the mountains catch the last rays of sun above their deep iron-blue foreground. When we begin to see details of that nature, we feel that the drala principle is there already. We can't ignore the fantastic situations in the phenomenal world. We should actually take the opportunity, seize it on the spot. Invocation of the drala principle comes from that fascination that we have, and that we *should* have—without arrogance. We can appreciate our world, which is so vivid and so beautiful.

FIFTEEN

Overcoming Habitual Patterns

The process of freeing yourself from arrogance and cutting off your habitual tendencies is a very drastic measure, but it is necessary in order to help others in this world.

ARROGANCE COMES FROM lack of gentleness, as we have discussed already. But beyond that, lack of gentleness comes from relying on habitual patterns of behavior. So habitual patterns are also an obstacle to invoking drala. By clinging to habitual behavior, we are cutting ourselves off from the warrior's world. Habitual patterns are almost like reflexes: When we are shocked, we panic, and when we are attacked, we become defensive. On a more subtle level, we use habitual patterns to hide our self-consciousness. When we feel inadequate, we employ habitual responses to patch up our self-image: We invent excuses to shield our inadequacies from other people. Our standard emotional responses are often reflections of habitual patterns, as are mental fatigue, restlessness, irritation over something we don't like, and many of our desires. We use our habitual patterns to seal ourselves off and to build ourselves up.

The Japanese have an interesting term, *toranoko,* which literally means "tiger cub." It is a pejorative term. When you call someone a toranoko, you mean that he is a paper tiger, someone who appears brave but is actually a coward. That is the description of clinging to habitual patterns. You may make feeble attempts to expose your cowardice. Using eloquent language, you may make a confession, saying, "I know I'm not all that fearless," but even your confession is still an expression of toranoko, a fat tiger cub who is afraid of his own shadow, afraid to jump and play with the other cubs.

The Tibetan word for animal is *tudro*. *Tu* means "hunched," and *dro* means "walking." *Tudros* are four-legged animals who walk hunched over. Their most sensitive sense organs are their nostrils, which they use to smell their way through the world. That is a precise description of habitual behavior, which is a manifestation of animal instinct. Habitual patterns allow you to look no further than three steps ahead of you. You are always looking at the ground, and you never look up at the bright blue sky or the mountain peaks. You fail to smile and rejoice at the mist rising off the glaciers. In fact, anything above your shoulder level is embarrassing. No possibility of head and shoulders has ever occurred in that realm.

You may have been instructed in how to experience head and shoulders and how to raise yourself up to see the Great Eastern Sun. But still, if you don't overcome habitual patterns, you could remain a tudro who hunches over and walks on four feet. When you follow your habitual patterns, you never look to the right or to the left, you fail to see the brightness of colors, and you never appreciate the breeze coming in the window. You want to close the window right away, because fresh air is a nuisance.

When a tudro-type person who is filled with habitual patterns looks at a warrior, he might feel that the warrior has a very tedious existence. How in the name of heaven and earth can the warrior be so upright and awake? A tudro, a four-legged, hunched, un-head-and-shouldered person, may feel very sorry for the warrior, because the warrior has to stand on two feet and maintain head and shoulders. Quite possibly such a sympathizer might make a gift of a chair to the warrior, thinking that a chair would make the warrior happy. Then the warrior wouldn't have to maintain his head and shoulders; he could at least slouch once in a while and put his feet on the coffee table.

But a warrior never needs to take time off. Trying to relax by slouching or indulging in habitual patterns only produces a split personality. You are such a nice boss and such a good, humorous person at the office, but the minute you come home you forget everything. You turn on your television, you beat your wife, and you send your children to their rooms telling them you need peace and quiet. One wonders what kind of peace and quiet such a person is looking for. It seems, rather, that he is looking for pain and a hellish life. So you can't be a warrior in the office and a tudro at home.

The process of freeing yourself from arrogance and cutting off your habitual tendencies is a very drastic measure, but it is necessary in order to help others in this world. You should take pride in yourself and uplift yourself. You should regard yourself as an honest and genuine warrior. The former secretary general of the United Nations, U Thant of Burma, exemplified how to be a warrior and help others without arrogance. He was highly educated and thoroughly soaked in the practice of meditation. He conducted the affairs of the United Nations with dignity, and he was so soft and gentle. Therefore people felt in awe of him; they felt his power. They admired what he said, and the decisions he made. He was one of the great statesmen of this century and a great example of someone who has overcome habitual patterns.

Habitual patterns are dangerous and destructive. They prevent you from seeing the Great Eastern Sun. When habitual patterns constantly operate, you can't raise up your head and shoulders at all. You are down there, looking down, looking for this and that. You are more concerned with the flies sitting on your cup than with the great sun that is coming up. You have forgotten about uplifted and open vision, and about seeing the Great Eastern Sun directly; you begin to dissolve yourself, and involve yourself in a subhuman or even subanimal realm. You are not willing to take part in any immediate delight. You are not willing to relate with the least edge of pain, or even discomfort, in order to see the Great Eastern Sun.

When you were very young, three years old, you didn't want to escape reality, particularly, because you were so interested in how things were done. You used to ask your father and mother all sorts of questions: "Why is this so, Mommy? Why is this so, Daddy? Why do we do this? Why don't we do that?" But that innocent inquisitiveness has been forgotten, lost. Therefore, you have to reignite it. Entering the cocoon of tudro behavior happens after that initial inquisitiveness. Once there was tremendous inquisitiveness, and then you thought that you were being mistreated by your world, so you jumped into your cocoon and decided to sleep.

Uplifting your head and shoulders may sometimes give you back pains or a strained neck, but extending yourself, uplifting yourself, is necessary. We are not talking about philosophy, but we are talking about how on earth, how in the name of heaven and earth, we can actually become decent human beings without trying to entertain ourselves from

here to the next corner. The constant search for immediate entertainment is a big problem. "What can I do next? How can I save myself from boredom? I don't want to see that bright world at all." As we sew our fabric with a needle and thread, we think, "Is there another way that I can make these stitches? Is there any way that I can avoid having to make a straight journey?" The journey we are making is demanding, but there is no way of avoiding it.

By stopping habitual patterns, we can appreciate the real world on the spot. We can appreciate the bright, beautiful fantastic world around us; we don't have to feel all that resentful or embarrassed. If we don't negate our habitual patterns, we can never fully appreciate the world. But once we overcome habitual patterns, the vividness of the drala principle, the magic, will descend, and we will begin to be individual masters of our world.

SIXTEEN

Sacred World

When human beings lose their connection to nature, to heaven and earth, then they do not know how to nurture their environment or how to rule their world—which is saying the same thing. Human beings destroy their ecology at the same time that they destroy one another. From that perspective, healing our society goes hand in hand with healing our personal, elemental connection with the phenomenal world.

ARROGANCE AND HABITUAL PATTERNS, as we discussed in the last two chapters, are obstacles to experiencing drala. In order to discover magic in the world, we have to overcome the individual neurosis and self-centered attitudes that prevent us from experiencing greater vision beyond ourselves. By obscuring our vision, they also prevent us from uplifting ourselves so that we can extend ourselves to help others.

Some people feel that the world's problems are so pressing that social and political action should take precedence over individual development. They may feel that they should sacrifice their own needs completely in order to work for a larger cause. In its extreme form, this kind of thinking justifies individual neurosis and aggression as purely a product of a troubled society, so that people feel they can hold on to their neurosis and even use their aggression to try to effect change.

According to the Shambhala teachings, however, we have to recognize that our individual experience of sanity is inherently linked to our vision for a good human society. So we have to take things one step at a time. If we try to solve society's problems without overcoming the

confusion and aggression in our own state of mind, then our efforts will only contribute to the basic problems, instead of solving them. That is why the individual journey of warriorship must be undertaken before we can address the larger issue of how to help this world. Still, it would be extremely unfortunate if Shambhala vision were taken as purely another attempt to build ourselves up while ignoring our responsibilities to others. The point of warriorship is to become a gentle and tamed human being who can make a genuine contribution to this world. The warrior's journey is based on discovering what is intrinsically good about human existence and how to share that basic nature of goodness with others. There is a natural order and harmony to this world, which we can discover. But we cannot just study that order scientifically or measure it mathematically. We have to feel it—in our bones, in our hearts, in our minds. If we are thoroughly trained in the disciplines of warriorship, then by invoking the drala principle, we can reawaken that intimate connection to reality. That provides the ground to work with others in a genuine and gentle fashion.

When you invoke drala, you begin to experience basic goodness reflected everywhere—in yourself, in others, and in the entire world. You are not being blind to the setting-sun or degraded aspects of existence. In fact, you see them very precisely, because you are so alert. But you also see that every aspect of life has the potential of being upgraded, that there is the potential for sacredness in every situation. So you begin to view the universe as a sacred world. The sacred world is that which exists spontaneously, naturally in the phenomenal world. When you have gold, that gold can be formed into different shapes—both beautiful and grotesque—but it still remains twenty-four-carat gold. A diamond may be worn by the most degraded person, but it still remains a diamond.

Similarly, the idea of sacred world is that, although you see the confusion and problems that fill the world, you also see that phenomenal existence is constantly being influenced by the vision of the Great Eastern Sun. In fact, we could say that it takes on the qualities of the Great Eastern Sun. The sacred world is *Great* because of its primordial quality. That is, sacredness goes back and back through history to prehistory to before history, before thought, before mind had ever thought of anything at all. So experiencing the greatness of the sacred world is recognizing the existence of that vast and primordial wisdom, which is reflected throughout phenomena. This wisdom is old and young at the same time,

and it is never tarnished or diminished by the relative problems in the world.

The sacred world is connected with *East,* because there are always possibilities of vision in this world. East represents the dawn of wakefulness, the horizon of human consciousness where vision is constantly arising. Wherever you are, when you open your eyes, you always look ahead, to the East. You always have possibilities of wakeful vision, even in the most degraded or confused situations. Finally, the sacred world is lighted by the *Sun,* which is the principle of never-ending brilliance and radiance. The sun is also connected with seeing self-existing possibilities of virtue and richness in the world. Normally, when you see a brilliant light, that light comes from a finite source of energy. The brightness of a candle depends on how much wax surrounds it and the thickness of the wick. The brightness of a light bulb depends on the electric current running through it. But the Great Eastern Sun is eternally blazing: it has no need of fuel. There actually is greater luminosity that occurs without fuel, without even a pilot light. Seeing the sacred world is witnessing that greater vision, which is there all the time.

The experience of sacred world begins to show you how you are woven together with the richness and brilliance of the phenomenal world. You are a natural part of that world, and you begin to see possibilities of natural hierarchy or natural order, which could provide the model for how to conduct your life. Ordinarily, hierarchy is regarded in the negative sense as a ladder or a vertical power structure, with power concentrated at the top. If you are on the bottom rungs of that ladder, then you feel oppressed by what is above you and you try to abolish it, or you try to climb higher on the ladder. But for the warrior, discovering hierarchy is seeing the Great Eastern Sun reflected everywhere in everything. You see possibilities of order in the world that are not based on struggle and aggression. In other words, you perceive a way to be in harmony with the phenomenal world that is neither static nor repressive. So the understanding of hierarchy manifests as a sense of natural decorum, or knowing how to behave. That is, you see how to *be* naturally in this world, because you experience dignity and elegance that do not have to be cultivated.

The warrior's decorum is this natural togetherness and calm, which come from a feeling of being in harmony with yourself and with the environment. You don't have to try to fit yourself into situations, but

situations fit naturally. When you achieve this level of decorum, then you can abandon the final vestiges of the giant backpack of habitual patterns that you have been carrying for so long to protect yourself from nature. You can appreciate nature's own qualities, and you see that you do not need your bag of ego-centered tricks. You realize that you can live with nature, as it is, and as you are. You feel a sense of ease or looseness. You feel at home in your world.

In that way, the invocation of the drala principle allows us to live in harmony with the elemental quality of reality. The modern approach often seems to be one of trying to conquer the elements. There is central heating to conquer winter's cold, and air conditioning to conquer summer's heat. When there is drought or flooding or a hurricane, it is seen as a battle with the elements, as an uncomfortable reminder of their strength. The warrior's approach is that, rather than trying to overcome the raw elements of existence, one should respect their power and their order as a guide to human conduct. In the ancient philosophies of both China and Japan, the three principles of heaven, earth, and man expressed this view of how human life and society could be integrated with the order of the natural world. These principles are based on an ancient understanding of natural hierarchy. I have found that, in presenting the discipline of warriorship, the principles of heaven, earth and man are very helpful in describing how the warrior should take his seat in the sacred world. Although politically and socially, our values are quite different from those of Imperial China and Japan, it is still possible to appreciate the basic wisdom contained in these principles of natural order.

Heaven, earth, and man can be seen literally as the sky above, the earth below, and human beings standing or sitting between the two. Unfortunately, the use of "man" here, rather than "human being," may have a limiting connotation for some readers. (By "man," in this case, we simply mean anthropomorphic existence—human existence—not man as opposed to woman.) Traditionally, heaven is the realm of the gods, the most sacred space. So, symbolically, the principle of heaven represents any lofty ideal or experience of vastness and sacredness. The grandeur and vision of heaven are what inspire human greatness and creativity. Earth, on the other hand, symbolizes practicality and receptivity. It is the ground that supports and promotes life. Earth may seem solid and stubborn, but earth can be penetrated and worked on. Earth can be cultivated. The proper relationship between heaven and earth is

what makes the earth principle pliable. You might think of the space of heaven as very dry and conceptual, but warmth and love also come from heaven. Heaven is the source of the rain that falls on the earth, so heaven has a sympathetic connection with earth. When that connection is made, then the earth begins to yield. It becomes gentle and soft and pliable, so that greenery can grow on it, and man can cultivate it.

Then there is the man principle, which is connected with simplicity, or living in harmony with heaven and earth. When human beings combine the freedom of heaven with the practicality of earth, they can live in a good human society with one another. Traditionally it is said that, when human beings live in harmony with the principles of heaven and earth, then the four seasons and the elements of the world will also work together harmoniously. Then there is no fear and human beings begin to join in, as they deserve, in living in this world. They have heaven above and earth below, and they appreciate the trees and the greenery and so on. They begin to appreciate all this.

But if human beings violate their connection, or lose their trust in heaven and earth, then there will be social chaos and natural disasters. In Chinese the character for the ruler, or king, is a vertical line joining three horizontal lines, which represent heaven, earth, and man. This means that the king has the power to join heaven and earth in a good human society. Traditionally, if there was plenty of rainfall, and crops and vegetation flourished, then this indicated that the king was genuine, that he truly joined heaven and earth. But when there was drought and starvation or natural catastrophes, such as flooding and earthquakes, then the power of the king was in doubt. The idea that harmony in nature is linked to harmony in human affairs is not purely an Oriental concept. For example, there are many stories in the Bible, such as the story of King David, that portray the conflict between heaven and earth and the doubt that it raises about the king.

If we apply the perspective of heaven, earth, and man to the situation in the world today, we begin to see that there is a connection between the social and the natural, or environmental, problems that we are facing. When human beings lose their connection to nature, to heaven and earth, then they do not know how to nurture their environment or how to rule their world—which is saying the same thing. Human beings destroy their ecology at the same time that they destroy one another. From



The Chinese character for emperor. The bottom half is the character for the ruler or king described on page 105.

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that perspective, healing our society goes hand in hand with healing our personal, elemental connection with the phenomenal world.

When human beings have no sense of living with a wide open sky above and a lush green earth below, then it becomes very difficult for them to expand their vision. When we feel that heaven is an iron lid and that earth is a parched desert, then we want to hide away rather than extending ourselves to help others. Shambhala vision does not reject technology or simplistically advocate going "back to nature." But within the world that we live in, there is room to relax and appreciate ourselves and our heaven and our earth. We can afford to love ourselves, and we can afford to raise our head and shoulders to see the bright sun shining in the sky.

The challenge of warriorship is to live fully in the world as it is and to find within this world, with all its paradoxes, the essence of nowness. If we open our eyes, if we open our minds, if we open our hearts, we will find that this world is a magical place. It is not magical because it tricks us or changes unexpectedly into something else, but it is magical because it can *be* so vividly, so brilliantly. However, the discovery of that magic can happen only when we transcend our embarrassment about being alive, when we have the bravery to proclaim the goodness and dignity of human life, without either hesitation or arrogance. Then magic, or drala, can descend onto our existence.

The world is filled with power and wisdom, which we can have, so to speak. In some sense we have them already. By invoking the drala principle, we have possibilities of experiencing the sacred world, a world which has self-existing richness and brilliance—and beyond that, possibilities of natural hierarchy, natural order. That order includes all the aspects of life—including those that are ugly and bitter and sad. But even those qualities are part of the rich fabric of existence that can be woven into our being. In fact, we are woven already into that fabric—whether we like it or not. Recognizing that link is both powerful and auspicious. It allows us to stop complaining about and fighting with our world. Instead, we can begin to celebrate and promote the sacredness of the world. By following the way of the warrior, it is possible to expand our vision and give fearlessly to others. In that way, we have possibilities of effecting fundamental change. We cannot change the way the world *is*, but by opening ourselves to the world *as it is*, we may find that gentleness, decency, and bravery are available—not only to us, but to all human beings.

SEVENTEEN

Natural Hierarchy

Living in accordance with natural hierarchy is not a matter of following a series of rigid rules or structuring your days with lifeless commandments or codes of conduct. The world has order and power and richness that can teach you how to conduct your life artfully, with kindness to others and care for yourself.

THE PRINCIPLES OF HEAVEN, earth, and man that were discussed in the last chapter are one way of describing natural hierarchy. They are a way of viewing the order of the cosmic world: the greater world of which all human beings are a part. In this chapter, I would like to present another way of seeing this order, which is part of the Shambhala wisdom of my native country of Tibet. This view of the world is also divided into three parts, which are called lha, nyen, and lu. These three principles are not in conflict with the principles of heaven, earth, and man, but as you will see, they are a slightly different perspective. Lha, nyen, and lu are more rooted in the laws of the earth, although they acknowledge the command of heaven and the place of human beings. Lha, nyen, and lu describe the protocol and the decorum of the earth itself, and they show how human beings can weave themselves into that texture of basic reality. So the application of the lha, nyen, and lu principles is actually a further way to invoke the power of drala, or elemental magic.

Lha literally means "divine" or "god," but in this case, lha refers to the highest points on earth, rather than a celestial realm. The realm of lha is the peaks of snow mountains, where glaciers and bare rock are

found. Lha is the highest point, the point that catches the light of the rising sun first of all. It is the places on earth that reach into the heavens above, into the clouds; so lha is as close to the heavens as the earth can reach.

Psychologically, lha represents the first wakefulness. It is the experience of tremendous freshness and freedom from pollution in your state of mind. Lha is what reflects the Great Eastern Sun for the first time in your being and it is also the sense of shining out, projecting tremendous goodness. In the body, lha is the head, especially the eyes and forehead, so it represents physical upliftedness and projecting out as well.

Then, there is *nyen,* which literally means "friend." Nyen begins with the great shoulders of the mountains, and includes forests, jungles, and plains. A mountain peak is lha, but the dignified shoulders of the mountain are nyen. In the Japanese samurai tradition, the large starched shoulders on the warriors' uniforms represent nyen principle. And in the Western military tradition, epaulets that accentuate the shoulders play the same role. In the body, nyen includes not only your shoulders but your torso, your chest and rib cage. Psychologically, it is solidity, feeling solidly grounded in goodness, grounded in the earth. So nyen is connected with bravery and the gallantry of human beings. In that sense, it is an enlightened version of friendship: being courageous and helpful to others.

Finally, there is *lu,* which literally means "water being." It is the realm of oceans and rivers and great lakes, the realm of water and wetness. Lu has the quality of a liquid jewel, so wetness is connected here with richness. Psychologically, the experience of lu is like jumping into a gold lake. Lu is also freshness, but it is not quite the same as the freshness of the glacier mountains of lha. Here, freshness is like sunlight reflecting in a deep pool of water, showing the liquid jewellike quality of the water. In your body, lu is your legs and feet: everything below your waist.

Lha, nyen, and lu are also related to the seasons. Winter is lha; it is the loftiest season of all. In the winter, you feel as if you were upstairs, above the clouds; it is cold and crisp, as if you were flying in the sky. Then there is spring, which is coming down from heaven and beginning to contact earth. Spring is a transition from lha to nyen. Then there is summer, which is the fully developed level of nyen, when things are green, in full bloom. And then summer develops into autumn, which is

related with lu, because fruition takes place, the final development. The fruit and harvest of the autumn are the fruition of lu. In the rhythm of the four seasons, lha, nyen, and lu interact with one another in a developmental process. This applies to many other situations. The interaction of lha, nyen, and lu is like snow melting on a mountain. The sun warms the peaks of the mountain, and the glaciers and snow begin to melt. This is lha. Then the water runs down the mountainside to form streams and rivers, which is nyen. Finally, the rivers converge in the ocean, which is lu, the fruition.

The interaction of lha, nyen, and lu also can be seen in human interactions and behavior. For example, money is lha principle; establishing a bank account and depositing your money in the bank is nyen; and drawing money out of the bank to pay your bills or to buy something is lu. Or another example is as simple as having a drink of water. You can't drink water out of an empty glass, so first you pour water into the glass, which is the place of lha. Then you pick up the glass in your hands, which is nyen. And finally you drink, which is the place of lu.

Lha, nyen, and lu play a role in every situation in life. Every object you handle is connected with one of those three places. For example, in terms of clothing, the hat is in the place of lha, the shoes are in the place of lu, and shirts, dresses, and trousers are in the place of nyen. If you mix up those principles, then you instinctively know that something is wrong. For instance, if the sun is beating on your head, you don't put your shoes on your head as a visor to protect you from the sun. And on the other hand, you don't walk on your eyeglasses. You don't stuff your shoes with your ties and, for that matter, you shouldn't put your feet on the table, because it is mixing up lu and nyen. Personal articles that belong to the lha realm include hats, glasses, earrings, toothbrushes, and hairbrushes. Articles belonging to the realm of nyen are rings, belts, ties, shirts and blouses, cuff links, bracelets, and watches. Articles belonging to the place of lu include shoes and socks and underwear. I'm afraid it is as literal as that. Lha, nyen, and lu are quite straightforward and very ordinary.

Observing the order of lha, nyen, and lu is what makes human beings civilized, and therefore we might refer to them as the ultimate protocol. By following the order of lha, nyen, and lu, your life can be harmonized with the order of the phenomenal world. Some people would like to ignore such basic societal norms. They say: "So what if I put my shoes

on my head?" But everybody knows that something is not quite right in doing that, although nobody knows exactly why. People have an instinct that prompts them to have a place for each article of clothing or household belonging. Those norms actually make sense. Your bedroom and your entire house are much tidier if you put certain belongings in certain places. From that, you develop rhythm and order in your experience. You do not throw your garments on the floor, you do not put your slippers under your pillow, and you do not use your hairbrush to polish your shoes.

Ignoring the order of lha, nyen, and lu is very destructive. If instead of winter, summer followed autumn, and if instead of autumn, spring followed summer, the whole order of cosmic principles would be violated. In that case, crops wouldn't grow, animals wouldn't reproduce, and we would have devastating droughts and floods. When the order of lha, nyen, and lu is violated in society, it is like disrupting the order of the seasons: It weakens society and causes confusion.

Sometimes you see the violation of lha, nyen, and lu reflected in the actions of political leaders: the president of the United States putting his feet on the desk of the Oval Office, or the famous incident of Premier Khrushchev pounding his shoe on the United Nations' podium. It is not that those actions in themselves are the real problem. Incorporating the law of lha, nyen, and lu is more than just having good manners. What is truly problematic is the attitude that violates the sacredness of life: thinking that the way to make a forceful statement is to turn the world topsy-turvy by ignoring its basic norms. You lose your trust in the phenomenal world, and at the same time, you become an untrustworthy person yourself, someone who thinks that wheeling and dealing his way through life is the road to success. Maybe there is some temporary victory in that kind of approach, but ultimately you are throwing yourself into the gutter of the world.

So respecting the order of lha, nyen, and lu is very important. This does not mean just paying lip service to those principles by having an orderly household with everything in its place. You begin by appreciating your world, by taking a fresh look at the universe, which we have discussed over and over. Then, out of that, you feel the presence of lha, nyen, and lu in your body, your entire being. You feel the wakefulness and vision of lha, the solidity and gentleness of nyen, and the rich possibilities of treading the earth, which are lu principle. Then, from that dis-

covery of basic decorum, you begin to understand how to join the lha, nyen, and lu principles together by giving yourself to others, by serving your world.

Joining lha, nyen, and lu is exemplified in the act of bowing, which in many Oriental cultures is a traditional greeting. For the Shambhala warrior, the bow is a symbol of surrendering to others, serving them. We are not talking here just about the literal act of bowing, but about the warrior's whole attitude toward his or her life, which is one of selfless service. When as a warrior you make a bow, you begin by establishing your head and shoulders, uplifting your posture. You don't just roar in and bow, but first you hold yourself erect. This connects you with the realm of lha and with raising windhorse. It is as if you had glaciers on your head, as if you were Mount Everest. Then, from that cutting and fresh glacier mountain realm of lha, you begin to bend down by lowering your head and hunching slightly. You give to your shoulders from your head. This is making friends with nyen: You acknowledge the breadth and vastness of your shoulders. Then finally, you complete your bow. You submit to the realm of lu. You completely surrender. Your entire three systems of lha, nyen, and lu are offered as you bend down.

Bowing is giving away basic goodness and windhorse to others. So in bowing you are surrendering potential power and magic, and you do that with real, proper feeling. It is a threefold process: hold, feel, and give. First you have to hold; otherwise you don't make any statement. If you bow to someone by just flopping down, that is a very gullible bow. It does not have any heart to it. The witnesser of that bow, the person you bow to, will regard you as an untrustworthy person. The idea is that the magic of the bow, the power of the bow, actually confirms both people. When you bow to your friend or to a good, trustworthy person who also possesses that power, then you are sharing something together. If you bow to the setting sun, if you bow to Mickey Mouse, you are degrading yourself. The warrior never does that. So the bow is based on acknowledging someone else's worth, his or her lha, nyen, and lu existing in front of you. And, as a mark of respect, you do not rise from your bow until the other person rises.

The bow represents a complementary exchange of energy, as well as being a mark of decency, loyalty, and surrender. It is both an example and an analogy of how to join lha, nyen, and lu together. Basically, the point is to serve the world. Tools, which help us to shape our world, are

also regarded as joining lha, nyen, and lu and should be given special respect. The same is true for human beings who help to shape the lives of others by serving them. So a teacher is highly respected, because he or she is joining lha, nyen, and lu in the students. Ideally, politicians and public servants also have this role. The role of the warrior altogether is to join lha, nyen, and lu in order to help his or her fellow human beings.

Living in accordance with natural hierarchy is not a matter of following a series of rigid rules or structuring your days with lifeless commandments or codes of conduct. The world has order and power and richness that can teach you how to conduct your life artfully, with kindness to others and care for yourself. However, just studying the principles of lha, nyen, and lu is not enough. The discovery of natural hierarchy has to be a personal experience—magic is something you must experience for yourself. Then, you will never be tempted to put your hat on the floor, but more importantly, you will never be tempted to cheat your neighbors or your friends. You will be inspired to serve your world, to surrender yourself completely.

EIGHTEEN

How to Rule

The notion of ruling your world is that you can live in a dignified and disciplined way, without frivolity, and at the same time enjoy your life. You can combine survival and celebration.

THE WARRIOR'S JOURNEY of discovering the natural hierarchy of reality and his place in that world is both exalted and very simple. It is simple, because it is so immediate and touching. It is touching your origin—your place in this world, the place you came from and the place you belong. It is as if you were taking a long walk through the woods at twilight. You hear the sounds of birds and catch a glimpse of the fading light in the sky. You see a crescent moon and clusters of stars. You appreciate the freshness of the greenery and the beauty of wildflowers. In the distance dogs are barking, children are crying, and occasionally you hear the sound of a car or truck making its journey on the highway. As the wind begins to blow on your cheeks, you smell the freshness of the woodlands, and perhaps you startle an occasional rabbit or bird as you pass them by. As twilight goes on, memories of your husband, your wife, your children, your grandparents, your world, come back to you. You remember your first schoolroom, where you learned to spell and read and write. You remember tracing the letters *i* and *o*, *m* and *a*. You are walking in the forest of the dralas, but still there is a feeling that this woodland is surrounded by other living human beings. Yet, when you listen, you hear only the sound of your own footsteps—right, left, right, left, a crackle when you step on a dry twig.

When you walk into this world of reality, the greater or cosmic

world, you will find the way to rule your world—but, at the same time, you will also find a deep sense of aloneness. It is possible that this world could become a palace or a kingdom to you, but as its king or queen, you will be a monarch with a broken heart. It is not a bad thing to be, by any means. In fact, it is the way to be a decent human being—and beyond that a glorious human being who can help others.

This kind of aloneness is painful, but at the same time, it is beautiful and real. Out of such painful sadness, a longing and a willingness to work with others will come naturally. You realize that you are unique. You see that there is something good about being you as yourself. Because you care for yourself, you begin to care for others who have nurtured your existence or have made their own journey of warriorship, paving the way for you to travel this path. Therefore, you feel dedication and devotion to the lineage of warriors, brave people, whoever they have been, who have made this same journey. And at the same time, you begin to care for all those who have yet to take this path. Because you have seen that it is possible for you, you realize that you can help others to do the same.

You begin to see that there are seasons in your life in the same way as there are seasons in nature. There are times to cultivate and create, when you nurture your world and give birth to new ideas and ventures. There are times of flourishing and abundance, when life feels in full bloom, energized and expanding. And there are times of fruition, when things come to an end. They have reached their climax and must be harvested before they begin to fade. And finally, of course, there are times that are cold and cutting and empty, times when the spring of new beginnings seems like a distant dream. Those rhythms in life are natural events. They weave into one another as day follows night, bringing, not messages of hope and fear, but messages of how things *are*. If you realize that each phase of your life is a natural occurrence, then you need not be swayed, pushed up and down by the changes in circumstance and mood that life brings. You find that you have an opportunity to be fully in the world at all times and to show yourself as a brave and proud individual in any circumstance.

Normally, there appears to be a conflict between survival and celebration. Survival, taking care of your basic needs, is based on pragmatism, exertion, and often drudgery. Celebration, on the other hand, is often connected with extravagance and doing something beyond your

means. The notion of ruling your world is that you can live in a dignified and disciplined way, without frivolity, and at the same time enjoy your life. You can combine survival and celebration. The kingdom that you are ruling is your own life: it is a householder's kingdom. Whether or not you have a husband or wife and children, still there is a structure and pattern to your daily life. Many people feel that the regularity of life is a constant imposition. They would like to have a different life, or a different menu, every second, at every meal. It is necessary to settle down somewhere and work at having a regular, disciplined life. The more discipline that occurs, however, the more joyous life can be. So the pattern of your life can be a joyous one, a celebration, rather than obligation alone. That is what it means to rule the kingdom of your life.

The notion of kingdom here is that your life is potentially wealthy and good. There is a great deal of misunderstanding about wealth. Generally being wealthy means that you have lots of money, but the real meaning of wealth is knowing how to create a goldlike situation in your life. That is to say, you may have only twenty dollars in your bank account, but you can still manifest richness in your world.

Interestingly, if you are lost in the desert, without food and water, even if you have lots of gold in your pack, you can't eat it and you can't drink it—so you are still starved and parched. That is analogous to what happens to many people who have money. They have no idea how to eat it and how to drink it. Once I heard a story about an Indian chief who struck oil on his property and became rich. He decided to buy twenty basins and bath taps at once as a sign of his wealth. People can spend thousands of dollars and still be dissatisfied and in tremendous pain. Even with all that supposed wealth, they may still be unable to enjoy a simple meal.

True wealth does not come about automatically. It has to be cultivated; you have to earn it. Otherwise, even if you have lots of money, you will still be starved. So if you want to rule your world, please don't think that means you have to spend a great deal of money. Rather, true wealth comes from using manpower, individual power. If your suit has lots of lint, don't send it to the cleaners right away—clean it yourself. That is much less expensive, and also more dignified. You put your own energy and effort into caring for your world. The key to wealth, or the golden key, is appreciating that you can be poor—or I should say, unmoneyed—and still feel good, because you have a sense of wealthiness

in any case, already. That is the wonderful key to richness and the first step in ruling: appreciating that wealth and richness come from being a basically decent human being. You do not have to be jealous of those who have more, in an economic sense, than you do. You can be rich even if you are poor.

That twist is a very interesting one and very powerful in terms of how to deal with world problems. Too often the politics of this world are based on poverty. If people are poor, they want to take money or resources away from those who have more. And if people are wealthy—in the sense of having money—then they want to hold on to what they have, because they think that giving up some of their money will make them impoverished. With that mentality on both sides, it is difficult to imagine any fundamental change taking place. Or if it does take place, it is based on tremendous hatred and violence, because both sides are hanging on so tightly to what they think is important.

Of course, if you are starving, then what you want is food. In fact, food is what you need. But the genuine desires of those who are in need can be ruthlessly manipulated. War based on grasping has happened over and over again in this world. People with money have been willing to sacrifice thousands of human lives to hold on to their wealth, and on the other side, people in need have been willing to massacre their fellows for a grain of rice, a hope for a penny in their pocket.

Mahatma Gandhi asked the Indian people to embrace nonviolence and to renounce clinging to foreign ways, which they associated with wealth and prosperity. Since most Indians wore cloth that was British-made, he asked them to give up wearing British cloth and weave their own. This proclamation of self-sufficiency was one way, and a powerful one, of promoting dignity based, not on material possessions, but on one's inherent state of being. But at the same time, with every respect for Gandhi's vision of nonaggression, which he called *satyagraha,* or "seizing the truth," we should not confuse his message with extreme asceticism. In order to find one's inherent wealth, it is not necessary to renounce all material possessions and worldly pursuits. If a society is to have a sense of command and being ruled, then someone has to wear the three-piece suit at the negotiating tables; someone has to wear a uniform to keep the peace.

The basic message of the Shambhala teachings is that the best of human life can be realized under ordinary circumstances. That is the

basic wisdom of Shambhala: that in this world, as it is, we can find a good and meaningful human life that will also serve others. That is our true richness. At a time when the world faces the threat of nuclear destruction and the reality of mass starvation and poverty, ruling our lives means committing ourselves to live in this world as ordinary but fully human beings. The image of the warrior in the world is indeed, precisely, this.

In a practical sense, how can we bring the sense of richness and ruling into our ordinary lives? When the warrior has achieved a certain mentality, having understood the basic principles of dignity and gentleness thoroughly, as well as having an appreciation for the drala principle and the principles of lha, nyen, and lu, then he or she should reflect on the general sense of wealth or richness in his or her life. The basic practice of richness is learning to project the goodness that exists in your being, so that a sense of goodness shines out. That goodness can be reflected in the way your hair is combed, the way your suit fits, the way your living room looks—in whatever there is in your immediate world. Then it is possible to go further and experience greater richness by developing what are called the seven riches of the universal monarch. These are very ancient categories first used in India to describe the qualities of a ruler. In this case, we are talking about developing these qualities individually, personally.

The first richness of the ruler is to have a queen. The queen—or we could say wife or husband, if you like—represents the principle of decency in your household. When you live with someone with whom you can share your life, both your wisdom and your negativities, it encourages you to open up your personality. You don't bottle things up. However, a Shambhala person does not have to be married. There is always room for bachelors. Bachelors are friends to themselves as well as having a circle of friends. The basic principle is to develop decency and reasonability in your relationships.

The second richness of the universal monarch is the minister. The principle of the minister is having a counselor. You have your spouse who promotes your decency, and then you have friends who provide counsel and advice. It is said that the ministers should be inscrutable. The sense of inscrutability here is not that your friends are devious or difficult to figure out but that they do not have a project or goal in mind that clouds their friendship with you. Their advice or help is open-ended.

The third richness is the general, who represents fearlessness and protection. The general is also a friend, a friend who is fearless because he or she has no resistance to protecting you and helping you out, doing whatever is needed in a situation. The general is a friend who will actually care for you, as opposed to one who provides counsel.

The fourth richness is the steed, or horse. The steed represents industriousness, working hard and exerting yourself in situations. You don't get trapped in laziness, but you constantly go forward and work with situations in your life.

The fifth richness is the elephant, which represents steadiness. You are not swayed by the winds of deception or confusion. You are steady like an elephant. At the same time, an elephant is not rooted like a tree trunk—it walks and moves. So you can walk and move forward with steadiness, as though riding an elephant.

The sixth richness of the ruler is the wish-granting jewel, which is connected with generosity. You don't just hold on to the richness that you achieve by applying the previous principles, but you let go and give—by being hospitable, open, and humorous.

Number seven is the wheel. Traditionally, the ruler of the entire universe holds a gold wheel, while the monarch who rules this earth alone receives an iron wheel. The rulers of Shambhala are said to have held the iron wheel, because they ruled on this earth. On a personal level, the wheel represents command over your world. You take your seat properly and fully in your life, so that all of the previous principles can work together to promote richness and dignity in your life.

By applying these seven principles of richness, you can actually handle your family life properly. You have a wife or husband, which promotes decency; you have close friends, who are your advisers; and you have your guardians, or companions, who are fearless in loving you. Then you have exertion in your journey, in your work, which is represented by the horse. You ride on your energy all the time; you never give up on any of the problems in your life. But at the same time, you have to be earthy, steady, like an elephant. Then, having all those, you don't just feel self-satisfied, but you become generous to others, like the wish-granting gem. Because of that, you rule your household completely; you hold the wheel of command. That is the vision of how to run your household in an enlightened fashion.

Having done that, you feel that your life is established properly and

fully. You feel that a golden rain is continuously descending. It feels solid, simple, and straightforward. Then, you also have a feeling of gentleness and openness, as though an exquisite flower has bloomed auspiciously in your life. In whatever action you perform, whether accepting or rejecting, you begin to open yourself to the treasury of Shambhala wisdom. The point is that, when there is harmony, then there is also fundamental wealth. Although at that particular point you might be penniless, there is no problem. You are suddenly, eternally rich.

If you want to solve the world's problems, you have to put your own household, your own individual life, in order first. That is somewhat of a paradox. People have a genuine desire to go beyond their individual, cramped lives to benefit the world. But if you do not start at home, then you have no hope of helping the world. So the first step in learning how to rule is learning to rule your household, your immediate world. There is no doubt that, if you do so, then the next step will come naturally. If you fail to do so, then your contribution to this world will be further chaos.

Part Three

AUTHENTIC PRESENCE

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དབང་ཐང་ཉམས་པ་མེད་པར་ཤར། །

For the dignified Shambhala person,
An unwaning authentic presence dawns.

NINETEEN

The Universal Monarch

The challenge of warriorship is to step out of the cocoon, to step out into space, by being brave and at the same time gentle.

IN PART TWO WE DISCUSSED the possibility of discovering magic, or drala, and how that discovery can allow us to transform our existence into an expression of sacred world. Although, in some respects, all of these teachings are based on very simple and ordinary experiences, at the same time, you might feel somewhat overwhelmed by this perspective, as though you were surrounded by monumental wisdom. You still might have questions about how to go about actualizing the vision of warriorship.

Is it simply your personal will power and exertion which bring about the courage to follow the path of the Shambhala warriors? Or do you just imagine that you are seeing the Great Eastern Sun and hope for the best—that what you have seen is "it"? Neither of these will work. We have seen in the past that some people try to become warriors with an intense push. But the result is further confusion, and the person uncovers layer upon layer of cowardice and incompetence. If there is no sense of rejoicing and magical practice, you find yourself simply driving into the high wall of insanity.

The way of the warrior, how to be a warrior, is not a matter of making amateurish attempts, hoping that one day you will be a professional. There is a difference between imitating and emulating. In emulating warriorship, the student of warriorship goes through stages of disciplined training and constantly looks back and reexamines his own footprints or

handiwork. Sometimes you find signs of development, and sometimes you find signs that you missed the point. Nevertheless, this is the only way to actualize the path of the warrior.

The fruition of the warrior's path is the experience of primordial goodness, or the complete, unconditional nature of basic goodness. This experience is the same as the complete realization of egolessness, or the truth of non-reference point. The discovery of non-reference point, however, comes only from working with the reference points that exist in your life. By reference point here, we simply mean all of the conditions and situations that are part of your journey through life: washing your clothes, eating breakfast, lunch, and dinner, paying bills. Your week starts with Monday, and then you have Tuesday, Wednesday, Thursday, Friday, Saturday, and Sunday. You get up at six A.M. and then the morning passes and you have noon, afternoon, evening, and night. You know what time to get up, what time to take a shower, what time to go to work, what time to eat dinner, and what time to lie down and go to sleep. Even a simple act like drinking a cup of tea contains many reference points. You pour yourself a cup of tea; you pick up a spoonful of sugar and bring it toward your teacup; you dip the spoon into the cup and stir it around so that the sugar becomes thoroughly mixed with the tea; you put the spoon down; you pick up the cup by its handle and bring it toward your mouth; you drink a little bit of tea and then you put the cup down. All of those processes are simple and ordinary reference points that show you how to conduct your journey through life.

Then you have reference points that are connected with how you express your emotions. You have love affairs, you have quarrels, and sometimes you get bored with life, so you read a newspaper or watch television. All of those emotional textures provide reference points in conducting your life.

The principles of warriorship are concerned, first of all, with learning to appreciate those processes, those mundane reference points. But then, by relating with the ordinary conditions of your life, you might make a shocking discovery. While drinking your cup of tea, you might discover that you are drinking tea in a vacuum. In fact, *you* are not even drinking the tea. The hollowness of space is drinking tea. So while doing any little ordinary thing, that reference point might bring an experience of non-reference point. When you put on your pants or your skirt, you might find that you are dressing up space. When you put on your makeup,

you might discover that you are putting cosmetics on space. You are beautifying space, pure nothingness.

In the ordinary sense, we think of space as something vacant or dead. But in this case, space is a vast world that has capabilities of absorbing, acknowledging, and accommodating. You can put cosmetics on it, drink tea with it, eat cookies with it, polish your shoes in it. Something is there. But ironically, if you look into it, you can't find anything. If you try to put your finger on it, you find that you don't even have a finger to put! That is the primordial nature of basic goodness, and it is that nature which allows a human being to become a warrior, to become the warrior of all warriors.

The warrior, fundamentally, is someone who is not afraid of space. The coward lives in constant terror of space. When the coward is alone in the forest and doesn't hear a sound, he thinks there is a ghost lurking somewhere. In the silence he begins to bring up all kinds of monsters and demons in his mind. The coward is afraid of darkness because he can't see anything. He is afraid of silence because he can't hear anything. Cowardice is turning the unconditional into a situation of fear by inventing reference points, or conditions, of all kinds. But for the warrior, unconditionality does not have to be conditioned or limited. It does not have to be qualified as either positive or negative, but it can just be neutral—as it is.

The setting-sun world is afraid of space, afraid of the truth of non-reference point. In that world, people are afraid to be vulnerable. They are afraid to expose their flesh, bone, and marrow to the world outside. They are afraid to transcend the conditions or reference points they have set up for themselves. In the setting-sun world, people believe, absolutely, in their reference points. They think that, if they open themselves, they will be exposing an open wound to germs and disease. A hungry vampire may be nearby and smell the blood and come to eat them up. The setting-sun world teaches that you should guard your flesh and blood, that you should wear a suit of armor to protect yourself. But what are you really protecting yourself from? *Space.*

If you succeed in encasing yourself completely, you may feel secure but you will also feel terribly lonely. This is not the loneliness of the warrior but the loneliness of the coward—the loneliness of being trapped in the cocoon, cut off from basic human affection. You don't know how to take off your suit of armor. You have no idea how to conduct yourself

without the reference point of your own security. The challenge of warriorship is to step out of the cocoon, to step out into space, by being brave and at the same time gentle. You can expose your wounds and flesh, your sore points.

Usually when you have a wound, you put a Band-Aid on until it heals. Then you take off the bandage and expose the healed flesh to the world outside. In this case, you expose an open wound, open flesh, unconditionally. You can be completely raw and exposed with your husband or your wife, your banker, your landlord, anyone you meet.

Out of that comes an extraordinary birth: the birth of the universal monarch. The Shambhala definition of a monarch is someone who is very raw and sensitive, willing to open his or her heart to others. That is how you become a king or queen, the ruler of your world. The way to rule the universe is to expose your heart, so that others can see your heart beating, see your red flesh, and see the blood pulsating through your veins and arteries.

Ordinarily, we think of a king in the negative sense, as someone who holds himself apart from others, hiding in his palace and creating a kingdom to shield himself from the world. Here we are speaking of opening yourself to other human beings in order to promote human welfare. The monarch's power, in the Shambhala world, comes from being very soft. It comes from opening your heart so that you share your heart with others. You have nothing to hide, no suit of armor. Your experience is naked and direct. It is even beyond naked—it is raw, uncooked.

This is the fruition of warriorship: the complete primordial realization of basic goodness. At that level, there is absolutely no doubt about basic goodness or, therefore, about yourself. When you expose your naked flesh to the universe can you say: "Should I put a second skin on? Am I too naked?" You can't. At that point, there is no room for second thoughts. You have nothing to lose and nothing to gain. You simply expose your heart completely.

TWENTY

Authentic Presence

At this stage, the warrior's journey is based on resting in the state of warriorship, rather than struggling to take the next step. The warrior experiences a sense of relaxing in his achievement, which is not based on ego-centered concerns but on resting in unconditional confidence, free from aggression. So the journey becomes like a flower unfolding—it is a natural process of expansion.

ACHIEVING THE REALIZATION of the universal monarch, which we discussed in the last chapter, is the fruition of developing what is called the warrior's "authentic presence." In Tibetan, "authentic presence" is *wangthang*, which literally means a "field of power." However, since this term refers to a human quality, we have loosely translated it here as "authentic presence." The basic idea of authentic presence is that, because you achieve some merit or virtue, therefore that virtue begins to be reflected in your being, your presence. So authentic presence is based on cause and effect. The cause of authentic presence is the merit you accumulate, and the effect is the authentic presence itself.

There is an outer or ordinary sense of authentic presence that anyone can experience. If a person is modest and decent and exertive, then he will begin to manifest some sense of good and wholesome being to those around him. The inner meaning of authentic presence, however, is connected more specifically to the path of Shambhala warriorship. Inner authentic presence comes, not just from being a decent, good person in the ordinary sense, but it is connected to the realization of primordial space, or egolessness. The cause or the virtue that brings inner authentic pres-



Wangthang, or "authentic presence."
CALLIGRAPHY BY CHÖGYAM TRUNGPA. PHOTO BY GEORGE HOLMES.

ence is emptying out and letting go. You have to be without clinging. Inner authentic presence comes from exchanging yourself with others, from being able to regard other people as yourself, generously and without fixation. So the inner merit that brings inner authentic presence is the experience of nonfixed mind, mind without fixation.

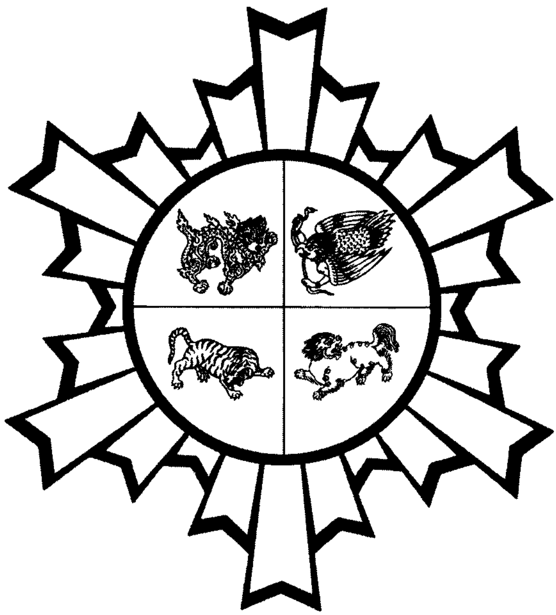
When you meet a person who has inner authentic presence, you find he has an overwhelming genuineness, which might be somewhat frightening because it is so true and honest and real. You experience a sense of command radiating from the person of inner authentic presence. Although that person might be a garbage collector or a taxi driver, still he or she has an uplifted quality, which magnetizes you and commands your attention. This is not just charisma. The person with inner authentic presence has worked on himself and made a thorough and proper journey. He has earned authentic presence by letting go, and by giving up personal comfort and fixed mind.

On the one hand, authentic presence is the result of a gradual, devel-

opmental process of letting go of ego fixation. On the other hand, it is also the result of an instantaneous, magical process of letting go of fixed mind. The two always work together. The abrupt and spontaneous process that brings authentic presence is raising windhorse, or lungta, which is basically rousing the energy of basic goodness into a wind of delight and power. Although it is beyond the scope of this book to provide actual instruction in the practice of raising windhorse, I hope that you have begun to understand the basic energy of windhorse from our discussion of it. Raising windhorse is a way to cast out depression and doubt on the spot. It is not a form of exorcism but a cheering-up process. That is to say, raising windhorse invokes and actualizes the living aspect of fearlessness and bravery. It is a magical practice for transcending doubt and hesitation in order to invoke tremendous wakefulness in your state of mind. And when you have raised lungta, authentic presence occurs.

At that point, however, your experience of authentic presence may be only a glimpse. In order to sustain that glimpse and manifest that presence fully, there is a need for discipline. So there is a developmental process for deepening and furthering authentic presence. This process is called the warrior's path of the *four dignities.* This path is connected with how to incorporate more and more space into your world, so that ultimately you can achieve the realization of the universal monarch. As your world becomes more and more vast, obviously, any notion of self-centered, egotistical existence becomes increasingly remote. So the path of the four dignities is also connected with realizing egolessness. The four dignities are *meek, perky, outrageous,* and *inscrutable.* All human beings experience the four dignities in some form. Meekness is basically experiencing a humble and gentle state of being, while perkiness is connected with uplifted and youthful energy. Outrageousness is being daring and entering into situations without hope and fear, and inscrutability is the experience of fulfillment and uncontrived, spontaneous achievement.

Although everyone has some experience of these expressions of energy, unless there is actual discipline and awareness applied, there is no fundamental sense of going forward in your life, and the four dignities are buried as part of your habitual pattern rather than becoming a path toward egolessness. So, fundamentally, the four dignities must be connected to the path of warriorship. In fact, they are an advanced stage on that path. The warrior is able to realize the four dignities only after he



DESIGN BY CHÖGYAM TRUNGPA. EXECUTED BY MOLLY NUDELL.

or she has developed an unshakeable conviction in basic goodness and has seen the Great Eastern Sun reflected in the experience of sacred world. At that point, the warrior is plugged into a source of energy that never runs down, the energy of windhorse, which makes the journey very powerful. So windhorse is the fuel that energizes the four dignities and authentic presence is the vehicle.

This is somewhat paradoxical: On the one hand, the four dignities are a process of developing authentic presence; on the other hand, the experience of authentic presence is what allows the path of the four dignities to unfold. To explain that somewhat, we could say simply that egolessness is both the ground and the fruition of this journey. Unless we have some sense of letting go of ourselves, we cannot make this journey of warriorship at all. On the other hand, once we have let go, then we find that we can incorporate greater vision and greater mind. So egolessness is the thread of vastness—if such a thing can be said to exist—that runs through the entire journey. At this stage, the warrior's journey

is based on resting in the state of warriorship, rather than struggling to take the next step. The warrior experiences a sense of relaxing in his achievement, which is not based on ego-centered concerns but on resting in unconditional confidence, free from aggression. So the journey becomes like a flower unfolding—it is a natural process of expansion.

The Warrior of Meek

Meekness is the first dignity. Meek here does not mean being feeble; it just means resting in a state of simplicity, being uncomplicated and, at the same time, approachable. Whether others are hostile or friendly, the warrior of meek extends a sense of kindness to himself and mercy to others. Altogether, your mind is not filled with ordinary preoccupations and you are never seduced by trivial situations. This is because your awareness allows you to refrain from activities that dim the vision of the Great Eastern Sun. Therefore, you always remain meek and well disciplined.

The principle of meekness has three stages. The first is that, because the warrior is modest, his mind is never bloated by poisonous arrogance. Modesty does not mean thinking of yourself as tiny or small. Modesty here means feeling true and genuine. Therefore the warrior feels self-contained, with no need for external reference points to confirm him. Part of modesty is an underlying brilliance, being self-contained but shining out. The warrior's awareness shines out with tremendous inquisitiveness, a keen interest in everything around him. You begin to see things as natural messages, rather than as reference points for your existence. The difference between ordinary inquisitiveness and that of the warrior's path of meek is that the warrior's awareness is always joined with discipline. Therefore you don't miss anything; you see every detail. Such disciplined awareness is clearing the ground in such a way that the universe begins to become part of your vision.

The second stage of meekness is the expression of unconditional confidence. The analogy for meekness is a tiger in its prime, who moves slowly but heedfully through the jungle. In this case, the tiger is not searching for prey. He is not stalking in the jungle, hoping to pounce on other animals. Rather, the image of the tiger expresses a combination of self-satisfaction and modesty. The tiger walks slowly through the jungle,

with mindfulness. But because the tiger likes his body and his bounciness and sense of rhythm, he is relaxed. From the tip of his nose to the tip of his tail, there are no problems. His movements are like waves; he swims through the jungle. So his watchfulness is accompanied by relaxation and confidence. This is the analogy for the warrior's confidence. For the warrior of meek, confidence is a natural state of awareness and mindfulness in the way he conducts his affairs.

The third stage of meek is that, because there is no hesitation, the warrior's mind is vast. His mind is uplifted and sees beyond the limits of the sky. Vastness here does not come from seeing a great future in front of you, expecting that you are going to be perky and outrageous and inscrutable and finally realize the greatest warriorship of all. Rather, vastness comes from seeing the greatness of your own spot, your own particular place. You realize that your basic state of mind is no longer an issue, nor is your relationship to Shambhala vision and the Great Eastern Sun. So both ambition and a poverty-stricken mentality are overcome. Vast mind also comes from sharing the vision of the dralas. You actually are able to jump into that vast and powerful ocean of magic, which may be painful or pleasurable, but nevertheless delightful.

The fruition of meekness is that, because the warrior possesses extraordinary exertion, he is able to accomplish whatever purposes or objectives he is trying to fulfill. The sense of exertion is not speedy, aggressive, or heavy-handed. Like the tiger in the jungle, you are both relaxed and energized. You are constantly inquisitive but your awareness is also disciplined, so you accomplish every activity without difficulty, and you inspire those around you to do the same.

The warrior of meek has abandoned gain, victory, and fame, leaving them far behind. You are not dependent on feedback from others, because you have no doubt about yourself. You do not rely on encouragement or discouragement; therefore, you also have no need to display your valor to others. Self-respect is a very rare occurrence in the ordinary setting-sun world. But when you raise your windhorse, you feel good and trust yourself. Therefore, because you respect yourself, you do not have to depend on gain and victory. And because you trust yourself, it is unnecessary to be fearful of others. So the warrior of meek does not need to deviously trick others; therefore, his dignity is never diminished.

So meekness provides vast vision and confidence. The four dignities begin from this humble and dutiful but vast vision, which at the same

time sees the details with a sense of meticulousness. The beginning of the journey is this natural sense of fulfillment that doesn't need to beg from others.

THE WARRIOR OF PERKY

The principle of perky is symbolized by a snow lion who enjoys the freshness of the highland mountains. The snow lion is vibrant, energetic, and also youthful. He roams the highlands where the atmosphere is clear and the air is fresh. The surroundings are wildflowers, a few trees, and occasional boulders and rocks. The atmosphere is fresh and new and also has a sense of goodness and cheerfulness. Perky does not mean that one is perked up by temporary situations, but it refers to unconditional cheerfulness, which comes from ongoing discipline. Just as the snow lion enjoys the refreshing air, the warrior of perky is constantly disciplined and continuously enjoys discipline. For him, discipline is not a demand but a pleasure.

There are two stages of perkiness. The first one is experiencing an uplifted and joyful mind. In this case, uplifted mind means a continual state of delight that is not caused by anything. At the same time, this experience of joyful mind comes from the meekness you have previously experienced. So we could say that perkiness is due to meekness. The modesty, mindfulness, and brilliance of meek bring a natural sense of delight. From that joyful mind, the warrior of perky develops artfulness in whatever actions he performs. His action is always beautiful and dignified.

The second stage of perky is that the warrior of perky is never caught in the trap of doubt. The fundamental doubt is doubting yourself, which, as we discussed in chapter 5, occurs when body and mind are unsynchronized. This doubt can manifest as anxiety or jealousy or arrogance, or, in its extreme form, as slandering others because you doubt your own confidence. The warrior of perky rests in the state of trust that comes from meekness. Therefore he has no doubt, and because of that, he never enters what are known as the lower realms. The lower realms refer to living purely for the sake of survival. There are different aspects of the lower realms. One is living purely out of animal instinct, as though your whole survival were based on killing others and eating them up.

The second aspect is that you are stricken with a poverty mentality. You experience constant hunger and fear of losing your life. The third possibility is experiencing a constant state of turmoil and living in a world of paranoia, where you torment yourself. Because the warrior of perky is free from doubt and practices continuous discipline, he is free from the lower realms. Free from these, the warrior of perky possesses all the goodness of the higher realms. Being in the higher realms refers to being clear and precise. This warrior is always aware and never confused as to what to accept and what to reject.

In summary, because of the meekness and gentleness that have occurred in the previous stage of warriorship, you make a further journey into perkiness. The warrior of perky is never caught in the trap of doubt and is always joyful and artful. Because you are never enslaved in the lower realms, there is no confusion and dullness. This brings the attainment of a wholesome life. So the fruition, or the ultimate notion, of perky is that you achieve a wholesome body and mind and the synchronization of the two. The warrior of perky is both humble and uplifted, as well as fundamentally youthful.

The Warrior of Outrageous

Outrageousness does not mean being unreasonable or, for that matter, wild. Outrageousness here refers to possessing the strength and power of warriorship. Outrageousness is based on the achievement of fearlessness, which means going completely beyond fear. In order to overcome fear, it is also necessary to overcome hope. When you hope for something in your life, if it doesn't happen, you are disappointed or upset. If it does happen, then you become elated and excited. You are constantly riding a roller coaster up and down. Because he has never encountered any doubt about himself at all, therefore the warrior of outrageous has nothing to hope for and nothing to fear. So it is said that the warrior of outrageous is never caught in the ambush of hope, and therefore fearlessness is achieved.

Outrageousness is symbolized by the garuda, a legendary Tibetan bird who is traditionally referred to as the king of birds. The garuda hatches full-grown from its egg and soars into outer space, expanding and stretching its wings, beyond any limits. Likewise, having overcome

hope and fear, the warrior of outrageous develops a sense of great freedom. So the state of mind of outrageousness is very vast. Your mind fathoms the whole of space. You go beyond any possibilities of holding back at all. You just go and go and go, completely expanding yourself. And like the garuda king, the warrior of outrageous finds nothing to obstruct his vast mind.

Because there is no obstruction, the warrior of outrageous has no intention of measuring the space. You have no anxiety about how far you can go or how much you should contain yourself. You have completely abandoned those reference points for measuring your progress. So you experience tremendous relaxation. Outrageousness is that vast mind which has gone beyond the beyond. The analogy for this is a good, self-existing sword—desire to sharpen it will make it dull. If you try to apply a competitive or comparative logic to the experience of vast mind, by trying to measure how much space you have fathomed, how much is left to fathom, or how much someone else has fathomed, you are just dulling your sword. It is futile and counterproductive. In contrast to that approach, outrageousness is accomplishment without a sense of accomplish*er*, without reference point.

In short, because he is free from hope and fear, the warrior of outrageous soars in outer space, like the garuda king. In this space, you see no fear and no imperfection. Therefore you experience a greater world and attain greater mind. Such attainment is, of course, based on the warrior's training of meek and perky. Because of these, you can be outrageous. The warrior of outrageous also possesses great mercy for others. Because you have no obstacles to expanding your vision, you have immense capabilities of working for others. You are able to help them, providing whatever is needed.

The Warrior of Inscrutable

Inscrutability is represented by the dragon. The dragon is energetic, powerful, and unwavering. But these qualities of the dragon do not stand alone without the meekness of the tiger, the perkiness of the lion, and the outrageousness of the garuda.

Inscrutability falls into two categories. First there is the state of inscrutability, and second the expression of inscrutability. The state of in-

scrutability is based on fearlessness. This is unlike the conventional concept of inscrutability, which is deviousness or a blank wall. For the warrior of inscrutable, fearlessness has been achieved, particularly from the previous experience of outrageousness. From that fearlessness, you develop gentleness and sympathy, which allow you to be noncommittal, but with a sense of humor. In this case we are talking about a state of being, just like the state of being of the dragon who enjoys resting in the sky among the clouds and the wind. However, that state is not static. Just as a solid oak tree is swayed by the wind, so a sense of humor makes a person playful. Because of this playfulness and humor, there is no room for depression. The state of inscrutability is therefore joyous and methodical.

According to tradition, the dragon abides in the sky in the summer, and hibernates in the ground during the winter. When the spring comes, the dragon rises from the ground with the mist and the dew. When a storm is necessary, the dragon breathes out lightning and roars out thunder. This analogy gives us some feeling of predictability within the context of unpredictability. Inscrutability is also the state of settling down in your confidence—remaining solid and relaxed at once. You are open and fearless, free from longing and doubt, but at the same time, you are very interested in the movements of the world. Your wakefulness and intelligence make you self-contained and confident with a confidence that needs no reaffirmation through feedback. So the state of inscrutability is conviction that doesn't need confirmation. You feel a sense of genuineness, that you are not deceiving yourself or others. That notion comes from being settled.

Inscrutability is a state of wholesomeness within which there is no gap or hesitation. It is therefore a sense of truly living, of actually leading your life; it is a feeling of hard-core solidity, but at the same time you are continuously sharpening your intelligence. Question and answer occur simultaneously and therefore inscrutability is continuous. It is also unyielding; it never gives in; you do not change your mind. If the course of a procedure is threatened, the mind of inscrutability responds with deadly accuracy, not because of aggression but because of its basic confidence.

The expression of inscrutability is how inscrutability manifests itself in action. The main point is being somewhat noncommittal, but at the same time seeing a project through to its end. You are noncommittal

because you are not interested in confirmation. This does not mean that you are afraid of being caught by your actions, but rather that you are not interested in being at the center of the scene. However, at the same time, you are very loyal to others, so that you always accomplish your project with sympathy for them.

The manifestation of inscrutability is methodical and elegant. The way of exercising inscrutability is that you don't spell out the truth. You imply the truth, with wakeful delight in your accomplishment. What is wrong with spelling out the truth? When you spell out the truth it loses its essence and becomes either "my" truth or "your" truth; it becomes an end in itself. When you spell out the truth you are spending your capital while no one gets any profit. It becomes undignified, a giveaway. By implying the truth, the truth doesn't become anyone's property. When the dragon wants a rainstorm he causes thunder and lightning. That brings the rain. Truth is generated from its environment; in that way it becomes a powerful reality. From this point of view, studying the imprint of the truth is more important than the truth itself. The truth doesn't need a handle.

The vision of inscrutability is to create an orderly and powerful world full of gentle energy. So the warrior of inscrutable is not in a rush. You begin at the beginning. First you look for the ignition. Then, cultivating that beginning, you find a sympathetic environment in which to start the action. By not jumping to conclusions, you discover both positive and negative conditions. Then you find further starting points. By not holding on to what you have, but by generating more sympathetic environments, you playfully proceed to the next step. That provides refreshment; you are not suffocated by the course of action you are taking. The warrior never becomes a slave of his own deed.

So the action of inscrutability is to create an environment which contains fearlessness, warmth, and genuineness. If there is no appreciation of or interest in the world, it is difficult to accomplish inscrutability. Fearfulness and cowardice bring depression. Not having a sense of delight brings no room to be inscrutable.

Authentic presence brings meekness, perkiness, outrageousness, and ultimately achieves inscrutability. Naturally the apprentice warrior must go through training, starting with the right attitude to life, which is not necessarily seeing the world as an amusement park, but nonetheless experiencing delight and leading your life elegantly. Pain and depression,

as well as pleasure, may be source materials for study. A sense of wholesomeness makes life worth living; a sense of genuineness brings confidence.

The experience of inscrutability is not a calculating one. It is not learning a new trick nor is it mimicking someone else. When you are at ease, you find a state of true healthy mind. The cultivation of inscrutability is to learn to be. It has been said that everyone possesses the potentiality to be confident. When we speak of confidence here we refer to enlightened confidence—not to confidence in something, but just to being *confident*. This confidence is unconditional. Inscrutability is a spark that is free from any analytical scheme. When meeting a situation, challenge and interest occur simultaneously. You proceed with an open mind and with direct action. This brings delight, and guidelines evolve naturally.

Inscrutability comes from giving rather than taking. As you give, you find services available automatically—thus the warrior conquers the world. Such a notion of generosity brings freedom from inhibition. Then relaxation develops.

The warrior doesn't have to struggle. A sense of struggle is not the style of inscrutability. The apprentice might feel impatient or inadequate. At that point you have to be inscrutable to yourself. Slowing down any impulse is said to be the best way to begin. When the warrior feels a sense of leadership and order on earth, that appreciation brings some kind of breakthrough. The closed and poverty-stricken world begins to fall apart, and from that feeling of freedom, you begin to appreciate natural hierarchy; you are a part of it. Then inscrutability becomes the natural way, including respect for elders, sympathy for kin, and confidence in colleagues. At that point learning is no struggle, and blockages are overcome.

When we talk of hierarchy, we refer to the structure and order of the universe—a sense of heritage that the warrior must appreciate. But appreciating it is not enough. There is a need for discipline, and that discipline comes from realizing that such a world as this was created for you, that people expended energy to bring you up, that in your weak moments you were helped, and that, when you were ready for inspiration, you were inspired. So the discipline of genuinely working for others comes from appreciating hierarchy.

Inscrutability is brilliant and fearless because the warrior is guided by

the vision of the Great Eastern Sun. With exertion and delight you can lift yourself up, in order to achieve authentic presence and, ultimately, the state of being of the universal monarch. By opening yourself and fearlessly giving to others, you can help to create a powerful world of warriors.

TWENTY-ONE

The Shambhala Lineage

The idea of lineage in the Shambhala teachings relates to one's connection with primordial wisdom. That wisdom is accessible and extremely simple, but also vast and profound.

MAKING THE JOURNEY of warriorship depends first of all on your personal realization of genuineness and basic goodness. However, in order to continue the journey, in order to tread the path of the four dignities and achieve authentic presence, it is necessary to have a guide—a master warrior to show you the way. Ultimately, giving up selfishness, or ego, is only possible if you have a living, human example—someone who has already done so, and therefore makes it possible for you to do the same.

In this chapter, we are going to discuss the notion of lineage in the Shambhala teachings, that is, how the complete realization of sanity can be handed down to a human being in the Shambhala world so that he or she can embody that sanity and promote its attainment in others. So in this chapter we are going to consider the qualities of the master warrior and how they are transmitted, both to him and by him.

Fundamentally, the notion of lineage in the Shambhala teachings is connected with how the wisdom of the cosmic mirror, which we discussed in Part Two, is transmitted and continued in human life, human existence. To review briefly, the quality of the cosmic mirror is that it is unconditioned, vast open space. It is an eternal and completely open space, space beyond question. In the realm of the cosmic mirror, your mind extends its vision completely, beyond doubt. Before thoughts, before the thinking process takes place, there is the accommodation of the

cosmic mirror, which has no boundary—no center and no fringe. As we discussed, the way to experience this space is through the sitting practice of meditation.

As we discussed in chapter 12, "Discovering Magic," experiencing the realm of the cosmic mirror gives rise to wisdom—the wisdom of vast and deep perception, beyond conflict, which is called drala. There are various levels of experiencing drala. The primordial or ultimate level of drala is experiencing directly the wisdom of the cosmic mirror. When you experience that wisdom, then you are contacting the origin of the Shambhala lineage, the source of wisdom.

In the first chapter of this book we discussed the myths surrounding the historical kingdom of Shambhala and the Shambhala rulers. As we discussed there, some people believe that this kingdom still lies hidden somewhere on earth, while others see the kingdom as a metaphor or even believe that it ascended to the heavens at some point. But according to the way in which we have been discussing the Shambhala teachings, the source of these teachings, or we could say, the kingdom of Shambhala itself, is not some mysterious heavenly realm. It is the realm of the cosmic mirror, the primordial realm that is always available to human beings if they relax and expand their minds. From this point of view, the imperial rulers of Shambhala, who are called the Rigden kings, are the inhabitants of the cosmic mirror. They are the primordial manifestation of the wisdom of vast mind, the ultimate wisdom of drala. Therefore, they are referred to as ultimate drala.

Ultimate drala has three characteristics. First, it is primordial, which, as we have discussed, is not going back to the Stone Age or something prehistoric, but it is going one step beyond or before we ever think of anything at all. That is the state of being of the Rigden kings who occupy the cosmic mirror as their kingdom. The second quality is unchangingness. There are no second thoughts in the realm of the Rigden kings. Second thought refers to flickering mind, not having confidence in the purity of your perception, so that your mind wavers and hesitates. Here there are no second thoughts. It is an unchanging realm, completely unchanging. The third quality of ultimate drala is bravery. Bravery means you are not giving in even to any potential doubts; in fact, there is no room for any doubts whatsoever in this realm.

So, when you contact the wisdom of the cosmic mirror, you are meeting the ultimate dralas, the Rigden kings of Shambhala. Their vast

vision lies behind all the activities of mankind, in the open, unconditioned space of mind itself. In that way, they watch over and protect human affairs, so to speak. However, this is quite different from the notion that the Rigdens are living on some celestial plane, from which they look down at the earth.

Once having made a connection to ultimate drala, it is possible for the primordial wisdom and vision of the Rigden kings to be passed down to the level of human perception. As we discussed in "Discovering Magic," the vastness of perception can be captured in simplicity, a single perception, on the spot. When we allow vastness to enter our perception, then it becomes drala; it becomes brilliant and luminous—magical. When we have this experience, then we are meeting what are called the inner dralas. The inner dralas are empowered by the wisdom of the cosmic mirror, the Rigdens, to manifest brilliance and elegance in this phenomenal world. The inner dralas are divided into the mother and father lineages. The mother lineage represents gentleness and the father lineage represents fearlessness. Gentleness and fearlessness are the first two qualities of inner drala. When someone is actually able to dwell in the world of brilliance and freedom from accepting and rejecting, the world of experiencing drala in all phenomena, then he or she automatically experiences tremendous gentleness and fearlessness in that space.

The third quality of inner drala is intelligence, or discriminating awareness, which binds together gentleness and fearlessness. With discriminating awareness, gentleness is not ordinary gentleness, but it becomes the experience of sacred world. And fearlessness goes beyond bravado to manifest elegance and richness in a person's life. So the basic sharpness of awareness binds gentleness and fearlessness to create the warrior's world of vast but appreciative perception.

Finally, the wisdom of ultimate and inner drala can be transmitted to a living human being. In other words, by realizing completely the cosmic mirror principle of unconditionality and by invoking that principle utterly in the brilliant perception of reality, a human being can become living drala—living magic. That is how one joins the lineage of Shambhala warriors and becomes a master warrior—not just by invoking but by *embodying* drala. So the master warrior embodies the outer drala principle.

The basic quality of the master warrior is that his presence evokes the experience of the cosmic mirror and the magic of perception in oth-

ers. That is, his very being transcends duality on the spot, and thus he is said to have complete authentic presence. When the warrior students experience this overwhelming genuineness, it allows them and provokes them to go beyond their own selfishness, beyond ego, in an instant.

This, I think, is a rather difficult concept to grasp, so perhaps we should talk in greater depth about the qualities of the master warrior, so that this becomes more clear. To begin with, the birth of the master warrior takes place in the realm of the cosmic mirror, where there is no beginning or end—there is simply a state of vastness. His realization, or his state of being, is not purely the result of training or philosophy. Rather he has relaxed completely into the unconditional purity of the cosmic mirror. Therefore, he has experienced unconditional wakefulness, free from ego. Because he always has access to that unconditioned space, he is never subject to the confusion or sleepiness of selfishness, at all. He is totally awake. And thus, also, the energy of the master warrior is always connected with ultimate drala, the vast vision of the Rigden kings. So he is free from confusion.

Secondly, because the master warrior has completely identified himself with the lineage of wisdom of the Rigden kings, he begins to develop great tenderness, great compassion, which is witnessing basic goodness in all beings. When the master warrior views the world around him, he *knows* that all human beings possess basic goodness and that they are entitled to realize the principle of their own genuineness, at least. And beyond that, they have the possibility to give birth to the universal monarch in themselves. Therefore, great generosity and great compassion take place in the mind of the master warrior.

He finds that the Great Eastern Sun has entered his heart completely, so completely that he actually manifests the brilliance of the Great Eastern Sun, extending its light rays to sentient beings who suffer in the twilight of the setting sun. The master warrior sees the complete path of warriorship, and he is able to extend that path, provide that path, to warrior students—to any human being who longs to fulfill his or her precious human birth.

Finally, the master warrior, out of his great compassion for human beings, is able to join heaven and earth. That is to say, the ideals of human beings and the ground where human beings stand can be joined together by the power of the master warrior. Then heaven and earth begin to dance with each other, and human beings feel that there is no

quarrel about who possesses the best part of heaven or the worst part of earth.

In order to join heaven and earth, you need confidence and trust in yourself. But then beyond that, in joining heaven and earth, you have to go beyond selfishness. You have to be without selfishness. If someone thinks: "Now I have it? Ha, ha!"—that doesn't work. Joining heaven and earth happens only if you go beyond an egoistic attitude. No one can join heaven and earth together if he is selfish, because then he has neither heaven nor earth. He is stuck instead in a plastic realm, an artificial realm, which is horrific. Joining heaven and earth comes only from being beyond desire—beyond your selfish needs. It comes from passionlessness, transcending desire. If the master warrior were drunk on his own authentic presence, then it would be disastrous. Therefore, the master warrior is very humble, extremely humble. His humbleness comes from working with others. When you work with others, you realize the need to be patient, to give space and time to others to develop their own understanding of goodness and of warriorship. If you are frantic and try to push basic goodness onto others, then nothing happens except further chaos. Knowing that, you become extremely humble and patient in working with others. You let things assume their own shape in their own time. So patience is extending gentleness and faith to others all the time. You never lose faith in their basic goodness, in their ability to actualize nowness and sacredness, in their ability to become warriors in the world.

The master warrior guides his students with patience, and he also provides gentleness—being without aggression. Then, he also guides his students by being true—being stable and solid. If truth were like a fluttering flag in the wind, you would never know which side you were looking at. So the idea here is that being true is being solid and completely stable, like a mountain. You can rely on the sanity of the master warrior; it never wavers. He is completely genuine.

Because there is no fear in the master warrior's own state of mind or in his physical being, the process of helping others takes place constantly. The mind of the master warrior is thoroughly free from laziness. In extending himself fearlessly to others, the master warrior expresses intense interest in the activities of his students—from the level of what they have for dinner up to the level of their state of mind, whether they are happy or sad, joyful or depressed. So mutual humor and appreciation can take place naturally between the master warrior and the warrior students.

But most important, in every activity of his life, in every action he takes, there is always magic—always. In whatever he does, the master warrior of Shambhala guides the minds of his students into the visionary mind of the Rigden kings, the space of the cosmic mirror. He constantly challenges his students to step beyond themselves, to step out into the vast and brilliant world of reality in which he abides. The challenge that he provides is not so much that he is always setting hurdles for his students or egging them on. Rather, his authentic presence is a constant challenge to be genuine and true.

Altogether then, the idea of lineage in the Shambhala teachings relates to one's connection with primordial wisdom. That wisdom is accessible and extremely simple, but also vast and profound. The way to despotism and corruption lies in clinging to concepts, without access to a pure realm in which hope and fear are unknown. In the realm of the cosmic mirror, clinging to concept and doubt has never been heard of, and those who have proclaimed the true goodness, the innate primordial goodness, of human beings have always had access to this realm, in some form.

Over the centuries, there have been many who have sought the ultimate good and have tried to share it with their fellow human beings. To realize it requires immaculate discipline and unflinching conviction. Those who have been fearless in their search and fearless in their proclamation belong to the lineage of master warriors, whatever their religion, philosophy, or creed. What distinguishes such leaders of humanity and guardians of human wisdom is their fearless expression of gentleness and genuineness—on behalf of all sentient beings. We should venerate their example and acknowledge the path that they have laid for us. They are the fathers and mothers of Shambhala, who make it possible, in the midst of this degraded age, to contemplate enlightened society.

Afterword

In 1975 the Venerable Chögyam Trungpa Rinpoche gathered a small group of students, myself among them, and introduced a secular discipline, which he called the teachings of Shambhala. He explained that this discipline, which we now call Shambhala Training, was appropriate for all beings, regardless of the conditions of their birth, status, or previous beliefs. As devoted and keen students of the path of buddhadharma, we listened to these first presentations with mixed emotions. Although Trungpa Rinpoche had often introduced us to new topics and projects without warning, this vision of warriorship and enlightened society was so vast and profound that it was at once exciting and threatening.

When Trungpa Rinpoche first presented the buddhadharma in the West, especially in North America, it was as if a lightning bolt illuminated a dark sky. Buddhism had been taught in the West for quite some time, but not until Trungpa Rinpoche's direct connection with the language and custom did the reality of dharma become part of Western culture. This is not to say that the authentic dharma had not been transmitted, nor that no previous contribution had been made to the establishment of Buddhism in the West. Many teachers, in particular Shunryu Suzuki Roshi, had spent their lives transmitting the ancient lineage of the Buddha to Western students. Because the ground had been prepared, the meeting of minds between Trungpa Rinpoche and his students and the Western world altogether was spontaneous and illuminating. The introduction of the teachings of Shambhala was likewise sudden and startling.

Rinpoche himself was without hesitation or fear in presenting Shambhala wisdom, as he was when he presented Buddhism to his Western students. In fact, he never seemed to make a distinction between Eastern

and Western when discussing the nature of things. We began to see in him an entirely new dimension as a teacher. That was unexpected, to say the least. It was almost like discovering the existence of some lost treasure. When he manifested as the Dorje Dradül, the "indestructible warrior," it was as though he were always seated majestically on a white stallion. His brilliance was uncontrived, impeccable, and elegant. He taught appreciation of ordinary things and introduced forms that in the world of modern casualness seemed outrageous. Being bred on the notion that informality equals relaxation, we resisted. But his way of working with the world was so uplifting, joyous, and delightful that it did not take any convincing to know this was the real way to be. One could be dignified and genuine, with a sense of formality, without being stiff or tight.

The Dorje Dradül's way of being was an expression of respect for the world and for others. He could demonstrate this by the simple act of putting on a hat and coat or by the way he handled a pen or a cigarette lighter. His level of appreciation for the most ordinary objects of life, the way he worked with his body, his environment—everything had presence, and because of that, everything demonstrated inherent goodness. In that way, he also taught natural hierarchy. He pointed out that the real warrior in the world understood how things are placed, used, and kept as an expression of the appreciation of basic goodness.

He asked me to help design a way to present the Shambhala wisdom in an organized manner, so that people could share this experience. He and I began a collaboration with a group of students to develop the Shambhala Training Program. When I began to consider the implications of what he was presenting, especially the fact that he put a lot of responsibility on me to present these teachings, I knew I was faced with having to grow up, to be genuine, to overcome hesitation. There was an element of fear, of wondering whether one could embrace a teaching as simple as basic goodness without reducing it to just another self-help philosophy. Having to present the Shambhala teaching, having to present ordinary wisdom over and over again and, at the same time, present it in a fresh and genuine way, was a tremendous challenge. What made me go forward was the reality of what the Dorje Dradül was manifesting, the reality of warriorship. What he was saying, he was actually doing.

The vision of a sacred world that he presented was unique, complete, and straightforward. However, it was obvious that this was no preor-

dained plan, such as one finds in modern expositions of self-analysis, where everything is worked out and marketable. Developing the Shambhala Training Program was definitely not an easy task, but because of the self-existing wisdom of these teachings, it took shape and developed naturally, organically. Out of that process, our sense of mutual appreciation continued to deepen and grow. Although Trungpa Rinpoche was clearly presenting a challenge to us, he always exhibited the gentleness of a real warrior. He was completely patient and spacious in his attitude, trusting that we would come to our own personal understanding of warriorship. Most of all, I remember his willingness to allow us to experiment, to test our experience. He realized that we all had doubts, and he fielded all the questions that arose. He was unyielding without being intimidating, simply by the steadfastness of his conviction.

Now I have more fully come to understand and appreciate the uniqueness of the Shambhala tradition and the ordinariness of Shambhala wisdom. That wisdom becomes apparent when, in just encountering these ideas or reading this book, one hears a language which is totally new and at the same time totally familiar. The wisdom of the Shambhala teachings presented by Trungpa Rinpoche has never before been heard in this world; nevertheless, it is so familiar that it is recognizable as wisdom by people of any age or station in life. The teachings of Shambhala embody the best possible expression of human goodness that is inherent in every culture. At the same time, these ideas blend together easily with ordinary life. That is their unique quality. They are a straightforward and natural expression of the wisdom and dignity of life.

Trungpa Rinpoche left these teachings for all of us. The degree of his generosity and caring for the world was enormous. He was not only the vanguard of the Tibetan Buddhist tradition in the West, but he also reintroduced the tradition of warriorship that had been forgotten. He lived forty-seven years, seventeen of those in North America, and he accomplished so much and affected so many people in such a direct way. For ten years he presented the Shambhala teachings. In terms of time and history, that seems insignificant; however, in that short span he set in motion the powerful force of goodness that can actually change the world.

It will become more apparent in the years to come what a great effect his life had on all of us. Even at this writing, so soon after his death, the feeling of his short stay with us is penetrating and uncompromising.

Those of us who carry on this tradition are compelled to do so because he showed us how to meet reality face to face, which he presented as the discipline and the path of enlightened warriorship. It is wonderful that he took time to train so many people in this discipline in order to ensure its continuity. However, this continuity still cannot be taken for granted because every moment is, as he would say, *living in the challenge,* and therefore at every moment we all renew our commitment to living.

I hope these recollections will enable readers to have some feeling of what it was like to be present at a time when something profound was brought into the consciousness of the world. Speaking for myself as the cofounder of Shambhala Training, and for those who were closely involved in the beginning of this process, we are entirely dedicated to making the teachings of the Dorje Dradül available to everyone throughout the world as much as we can, and to use all of our effort and energy and all of our life force to bring about the creation of enlightened society that we were shown. The kind of debt that I personally feel is to make sure that his vision and his teaching and the accuracy of his approach are not just perpetuated, but become part of the fabric of human culture. This is not simply the notion of trying to preserve the memory of a great man. He was not at all pretentious or concerned about such things; rather, he constantly worked for everyone's benefit. Whether a situation was filled with tension or heavy with dullness or bubbling with passion or excitement, he always showed a clear example of how to meet the world with gentleness, humor, and fearlessness.

This is the legacy he left us. We are dedicated to that spirit and that activity—the life of the Shambhala warrior, who always gives one hundred percent, all the time. It is my wish and hope that this great teaching can spread throughout the world. Now is a time when even the most basic of human values—kindness and compassion—are lost in a sea of harshness. These teachings, more than ever, are needed to remind us of our inherent nobility. May the goodness of the Great Eastern Sun shine eternally, and may the confidence of primordial goodness awaken the hearts and minds of warriors everywhere.

THE VAJRA REGENT ÖSEL TENDZIN
Karmê Chöling
Barnet, Vermont
27 November 1987

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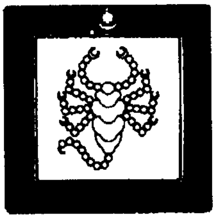
By the confidence of the Golden Sun of the Great East
May the lotus garden of the Rigdens' wisdom bloom
May the dark ignorance of sentient beings be dispelled
May all beings enjoy profound brilliant glory

Great Eastern Sun

The Wisdom of Shambhala

EDITED BY
Carolyn Rose Gimian

To Gesar of Ling



གེ་སར་ལ་བསྟོད་པ།

གོ་ཁྲབ་གསེར་གྱི་རི་མོས་མཛེས་པ་དང་།
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To Gesar of Ling

Armor ornamented with gold designs,
Great horse adorned with sandalwood saddle:
These I offer you, great Warrior General—
Subjugate now the barbarian insurgents.

Your dignity, O Warrior,
Is like lightning in rain clouds.
Your smile, O Warrior,
Is like the full moon.
Your unconquerable power
Is like a tiger springing.
Surrounded by troops,
You are a wild yak.
Becoming your enemy
Is being caught by a crocodile:
O Warrior, protect me,
The ancestral heir.

List of Poems

Foreword

On behalf of my late husband, Chögyam Trungpa Rinpoche, and on behalf of the Mukpo family, I am very pleased to contribute a foreword to *Great Eastern Sun*. Trungpa Rinpoche, whose Shambhala title was Dorje Dradül of Mukpo, was a true example of a Shambhala person. Although he was raised in the strict monastic tradition of Tibet, he was very broad-minded. He was able to appreciate the fundamental sacredness of life and the lives of people from many different traditions. He not only followed the Buddhist path but also explored many different aspects of life, which included an interest in the visual arts, poetry, and so forth. He was able to see beyond his own tradition and to appreciate how the Shambhala principles might affect the lives of human beings with other religious affiliations or no particular religious affiliation at all. This is an example of what a compassionate person he was.

It would have been very important to my husband to know that these teachings, which he gave to his students during his lifetime, are now being presented in a book that can be available to many, many people. I hope that these principles can be brought onto whatever path people are traveling in their lives. It can help to enrich their lives and give them perspective. Some people may already naturally embody many of these principles. This book will help to give them a format and structure within which to live their lives.

In the Shambhala teachings, we often talk about the Great Eastern Sun. The sun is always rising, which means that there is always the potential for human beings to discover their own goodness and the sacredness of the world. Therefore, we have entitled this book *Great Eastern Sun*. I hope that this book will help many people, including those who

are already on the path of warriorship, to experience further Great Eastern Sun vision in their lives.

Trungpa Rinpoche himself lived his life by these principles and was therefore able to enrich the lives of others. I hope that people can take these principles to heart so that they, in turn, may be able to enrich the lives of those with whom they come in contact. You might say this is a bodhisattva approach to the Shambhala tradition. It was certainly my husband's approach to his entire life.

Diana Judith Mukpo
Providence, Rhode Island
October 17, 1998

Preface

THIS VOLUME IS A SEQUEL and a complement to *Shambhala: The Sacred Path of the Warrior.* The first volume was like a guidebook to Shambhala or a road map of the warrior's path. *Great Eastern Sun* is about transmission and about embodying and manifesting. In that sense, it is not about *then;* it is about *now.* There is a way in which this book attempts to directly convey or transmit wisdom. Although that is a rather difficult thing to do, it is couched within simplicity.

Great Eastern Sun is divided into a prologue and five parts—"Profound," "Brilliant," "Just," "Powerful," and "All-Victorious." The five divisions correspond to the five qualities of something called *absolute Ashe.* The word *Ashe* (pronounced ah-shay) is not mentioned in the manuscript, but it will be found in the author's notes for the talks on which this book is based. (See author's notes, p. 367.) In the Shambhala teachings, the Ashe principle represents the life force, or the basic energy that underlies and infuses all human life and activity. Readers can pursue further study of the Ashe principle through the Shambhala Training program.[1]

Although this book is structured in a deliberate order, it does not have to be read front to back. The material in the early chapters is more demanding logically; the later material is more atmospheric and sometimes more playful. In some sense, the structure of the book is like a flower with petals unfolding. If you read it from beginning to end, you start at the outer petals and spiral in to an empty center. But you can also start in the middle or anywhere in between.

1. For information about the history and structure of the Shambhala Training program and its relationship to the material in this book, please see the editor's afterword.

The material in the last two parts of the book, "Powerful" and "All-Victorious," is presented as a series of lectures that you, the reader, can attend. These chapters might be regarded as meditations. You may want to read them that way and see whether that approach works for you.

In presenting the Shambhala teachings to the Western world, Chögyam Trungpa not only charted new territory, but he also adopted a new name: Dorje Dradül of Mukpo. He signed the foreword to *Shambhala: The Sacred Path of the Warrior* with this name. *Mukpo* is his family name; *Dorje Dradül* means "The Adamantine, or Indestructible, Warrior." In this book, he is often referred to as the Dorje Dradül.[2]

New meditators and those who have never practiced meditation will, I think, find this book accessible. I hope that it will also be of interest to more seasoned practitioners. Many readers will be satisfied purely with what they gain from reading the book. Others may find the sitting practice of meditation to be a discipline they would like to pursue. There are many qualified meditation instructors and a number of organizations that offer an introduction to Buddhist and mindfulness meditation practice.[3] In the first book, *Shambhala,* detailed meditation instruction is provided in the chapter entitled "Discovering Basic Goodness." In the present volume, a multilayered approach is taken to presenting the details of the sitting practice of meditation. Practice infuses the discussion in many chapters, but no separate instruction is provided.

Rather than defining a term thoroughly the first time it was used, I decided to let the definition and understanding of terms and concepts evolve throughout the book. The editor's afterword includes information on the sources used in the book and how the material was edited that may help to put this in context. I let terms be reintroduced many times. I felt this approach was in keeping with how the author originally presented this material. Like the mysterious primordial dot that pops up

2. In the Tibetan Buddhist tradition, it is not uncommon for both teachers and students to receive new names or titles in connection with religious vows they have taken or practices they are given. In keeping with the use of the author's Shambhala name in this book, I also have signed the editor's preface and afterword with both my Western and Shambhala names.

3. The practice of meditation and the teachings of Shambhala warriorship are offered by Shambhala Training in many locations in North America, South America, Europe, Australia, Africa, and parts of Asia. For information about Shambhala Training, see the Resources section at the back of this volume.

over and over again in this book, wisdom is always fresh. It is never redundant.

I hope that readers will, in this spirit, enjoy and explore the repetition of concepts and definitions in this book. Think of it, if you will, as though you were trying a dozen different varieties of apples over the course of the autumn. Whenever you bite into an apple, you experience the sameness, or the appleness, of the fruit as well as the particular flavor of the variety—Winesap, McIntosh, or Golden Delicious. Or you might approach this book like sipping fine single-malt whiskey or excellent green tea or enjoying a spicy curry. Each sip or each bite is the same, yet different. There is a deepening and blending of the flavors.

Music has a similar quality. The repetition, with variations, is obvious in many musical forms, from traditional music—such as the Indonesian gamelan, the Japanese gagaku, or the fiddle music of Scotland and Cape Breton—to the complexities of modern jazz. A fugue by Bach and a symphony by Beethoven also repeat their themes myriad times; songs have their choruses, which echo over and over.

Indeed, it may be helpful to think of the chapters in this book as a series of love songs. There is rarely any new information in a love song. What makes it interesting is *how* it expresses this most basic of human emotions. The life of Chögyam Trungpa Rinpoche was one long love song dedicated to sentient beings. It is a privilege to have been able to edit a few of the verses.

I hope you will enjoy these songs of basic goodness.

DORJE YUTRI, CAROLYN ROSE GIMIAN
June 27, 1998
Halifax, Nova Scotia

Prologue

THE KINGDOM, THE COCOON, THE GREAT EASTERN SUN

The Shambhala training is based on developing gentleness and genuineness so that we can help ourselves and develop tenderness in our hearts. We no longer wrap ourselves in the sleeping bag of our cocoon. We feel responsible for ourselves, and we feel good taking responsibility. We also feel grateful that, as human beings, we can actually work for others. It is about time that we did something to help the world. It is the right time, the right moment, for this training to be introduced.

DRIVEN BY SURVIVAL, hassled by the demands of life, we live in a world completely thronged by holding on to our state of existence, our livelihood, our jobs. People throughout this century and for at least the last few thousand years have been trying to solve our problems right and left. Throughout history, in fact, great prophets, teachers, masters, gurus, yogins, and saints of all kinds have appeared and tried to solve the problems of life. Their message has been quite definite: "Try to be good. Be gentle to yourselves, to your neighbors, your parents, your relatives, your spouse—to the whole world. If you are good to others, you will relieve their anxiety. Then you will have excellent neighbors, excellent relatives, an excellent wife, an excellent husband, an excellent world." That message has been presented a thousand times. Our lives are enriched by many sacred writings, including the ancient traditions of

Taoism, Vedic texts, sutras, tantras, and shastras[1]—sacred texts of all kinds. Modern libraries and bookstores are filled with these attempts to reach us. People try so hard to help, even placing the Gideon Bible in hotel rooms.

Many of those teachers and saints belong to a theistic tradition. That is to say, they worship the one God, and they are monotheists, or they are presenting sacred messages from the multitheism of other traditions. On the other hand, Buddhism is a nontheistic spiritual discipline, which does not talk in terms of worship and does not regard the world as somebody's creation. According to the Buddhist teachings, there was no great artificer who fashioned the world. This world is created or produced and happens to be purely through our own existence. We exist; therefore, we have fashioned this particular world. Then there are entirely different schools of thought, supported by scientific discoveries, that say that everything is an evolutionary process. We have Darwinian theories of how, from a monkey or a fish, human beings came to exist.

There are many conflicting notions about the origins of existence. But whether it is according to theism, nontheism, or a scientific approach, there *is* this particular world—which is created and which we have. To theologians or scientists, it may be terribly important to figure out why we are here or how we came to be here. But from the point of view of Shambhala vision, the main concern is not *why* I am here or *why* you are here. *Why* you happen to have a white shirt, a red shirt, long hair, or short hair is not the question. The real question is, Since we're here, how are we going to live from now onward? We may or may not have a long time to live. Impermanence is always there. Right now, you may cease to live. As you walk out of the room you're in right now, something may happen to you. You may face death. There are many eventualities of life or death. You may face physical problems, sicknesses of all kinds. You may be subject to cancer. Nonetheless, you have to live from now onward.

The basic point of the Shambhala teachings is to realize that there is no outside help to save you from the terror and the horror of life. The best doctor of the doctors and the best medicine of the medicines and

1. Sutras are discourses by the Buddha; tantras are tantric Buddhist texts ascribed to the Buddha in his ultimate, or dharmakaya, form; and shastras are philosophical commentaries on the sutras.

the best technology of the technologies cannot save you from your life. The best consultants, the best bank loans, and the best insurance policies cannot save you. Eventually, you must realize that *you* have to do something rather than depending on technology, financial help, your smartness, or good thinking of any kind—none of which will save you. That may seem like the black truth, but it is the real truth. Often, in the Buddhist tradition, it is called the vajra truth, the diamond truth, the truth you cannot avoid or destroy. We cannot avoid our lives at all. We have to face our lives, young or old, rich or poor. Whatever happens, we cannot save ourselves from our lives at all. We have to face the eventual truth—not even the eventual truth but the *real* truth of our lives. We are here; therefore, we have to learn how to go forward with our lives.

This truth is what we call the wisdom of Shambhala. The introduction of such wisdom into North American culture is a historical landmark. However, my purpose is not to convert you to what I have to say. Rather, the more you understand, the more you will realize your own responsibility. So I am speaking to you not only from the point of view of the trumpeter but also from the point of view of the trumpetees. Rather than watching the trumpeter, what is important is to hear the trumpet music.

The Kingdom

According to tradition, the Kingdom of Shambhala was a kingdom in Central Asia where this wisdom was taught and an excellent society was created. In that society, the citizens' conduct and their behavior were based on having less anxiety. Essentially, anxiety comes from not facing the current situation you are in. The Kingdom of Shambhala and the citizens, the subjects, of Shambhala were able to face their reality. The Kingdom of Shambhala could be said to be a mythical kingdom or a real kingdom—to the extent that you believe in Atlantis or in heaven. It has been said that the kingdom was technologically advanced and that the citizens had tremendous intelligence. Spirituality was secularized, meaning that day-to-day living situations were handled properly. Life was not based on the worship of a deity or on vigorous religious practice, as such. Rather, that wonderful world of Shambhala was based on actually relating with your life, your body, your food, your household, your marital situations, your breath, your environment, your atmosphere.

According to the legends, the vision and the teachings of Shambhala were embodied in that Central Asian kingdom. If we go deeper, we could say that such a situation of sanity comes about because you connect with your own intelligence. Therefore, the Kingdom of Shambhala exists in your own heart right at this moment. You are a citizen of Shambhala and part of the Kingdom of Shambhala, without doubt. We are not trying to bring a myth into reality, which would be the wrong thing to do. Actually, I have even written a book to that effect, entitled *The Myth of Freedom.*[2] On the other hand, as human beings, we do possess the sense faculties: We can see, we can hear, we can feel, we can think. Because of that, we can do something to bring about the Kingdom of Shambhala once again.

This time, it doesn't have to be a Central Asian kingdom. We aren't talking about going over there and digging up graves, digging up ruins, to find the remains of the truth of Shambhala. We are not talking about conducting an archaeological survey. On the other hand, we *might* be talking about some kind of archaeological survey, which is digging up our minds and our lives, which have been buried and covered with layers and layers of dirt. We have to rediscover something in our lives. Is it possible? It is very possible, extremely possible. How should we go about it?

From the very day of your birth, you have never really looked at yourself, your life, and your experiences in life. You have never really felt that you could create a good, decent world. Of course, you may have tried all sorts of things. You may have marched in the street in the name of the happiness of humanity, complained about the existing political system, written up new ideas and manifestos to prevent this and that—that pain, this pain, this confusion, that confusion. You may have been somewhat heroic, and you could say that you've tried your best. Nonetheless, have you found any real peace or rest? A real, dignified world has not been created.

Often, we are so angry and resentful, and we complain because of our aggression. Instead of short hair, we want long hair. Instead of long hair, we cut our hair short. Instead of a coat and tie, we want to wear jeans and a T-shirt. Instead of this, we do that. Instead of that, we do this. We try to find some easy way to gain the freedom and the vision

2. Published in 1976 by Shambhala Publications.

of human society. Instead of eating peanut butter, we try eating brown rice. Instead of that, we try this; instead of this, we try that. That, this, this, that. We have tried so many things. Particularly in the United States, people have tried *so* hard to reestablish a good world. I appreciate that integrity, which is quite relentless, in some sense, and pretty good.

However, the principle of the Shambhala training is that, instead of trying so hard to remove problems, you should reestablish or plant something positive. The point is that you don't have to take so many showers to remove the dirt. The real question is what clothes you put on after your shower and how you perfume and beautify your body. One shower is good enough; it makes you clean. Then, after that, if you continue to take showers, you become stark, too clean. There is certainly an absence of dirt, but what comes after that? There's no warmth, no dignity. Can't we do something more to bring reality and goodness into society?

The Cocoon

The point of the Shambhala training is to get out of the cocoon, which is the shyness and aggression in which we have wrapped ourselves. When we have more aggression, we feel more fortified. We feel good, because we have more to talk about. We feel that we are the greatest author of the complaint. We write poetry about it. We express ourselves through it. Instead of constantly complaining, can't we do something positive to help this world? The more we complain, the more concrete slabs will be put on the earth. The less we complain, the more possibilities there will be of tilling the land and sowing seeds. We should feel that we can do something positive for the world instead of covering it with our aggression and complaints.

The approach of the Shambhala training is to do something very concrete, very basic, very definite, and to begin at the beginning. In the Shambhala tradition, we talk about being a warrior. I would like to make it clear that a warrior, in this case, is not someone who wages war. A Shambhala warrior is someone who is brave enough not to give in to the aggression and contradictions that exist in society. A warrior, or *pawo* in Tibetan, is a brave person, a genuine person who is able to step out of the cocoon—that very comfortable cocoon that he or she is trying to sleep in.

If you are in your cocoon, occasionally you shout your complaints, such as: "Leave me alone!" "Bug off." "I want to be who I am." Your cocoon is fabricated out of tremendous aggression, which comes from fighting against your environment, your parental upbringing, your educational upbringing, your upbringing of all kinds. You don't really have to fight with your cocoon. You can raise your head and just take a *little* peek out of the cocoon. Sometimes, when you first peek your head out, you find the air a bit too fresh and cold. But still, it is good. It is the best fresh air of spring or autumn or, for that matter, the best fresh air of winter or summer. So when you stick your neck out of the cocoon for the first time, you like it in spite of the discomfort of the environment. You find that it's delightful. Then, having peeked out, you become brave enough to climb out of the cocoon. You sit on your cocoon and look around at your world. You stretch your arms, and you begin to develop your head and shoulders. The environment is friendly. It is called "planet earth." Or it is called "Boston" or "New York City." It is your world.

Your neck and your hips are not all that stiff, so you can turn and look around. The environment is not as bad as you thought. Still sitting on the cocoon, you raise yourself up a little further. Then you kneel, and finally you stand up on your cocoon. As you look around, you begin to realize that the cocoon is no longer useful. You don't have to buy the advertisers' logic that, if you don't have insulation in your house, you're going to die. You don't really need the insulation of your cocoon. It's just a little cast that's been put on you by your own collective imaginary paranoia and confusion, which didn't want to relate with the world outside.

Then, you extend one leg, rather tentatively, to touch the ground around the cocoon. Traditionally, the right leg goes first. You wonder where your foot is going to land. You've never touched the soles of your feet before on the soil of this planet earth. When you first touch the earth, you find it's very rough. It's made out of earth, dirt. But soon you discover the intelligence that will allow you to *walk* on the earth, and you begin to think the process might be workable. You realize that you inherited this family heirloom, called "planet earth," a long time ago.

You sigh with relief, maybe a medium sigh, extend your left foot, and touch the ground on the other side of the cocoon. The second time you touch the ground, to your surprise you find that the earth is kind and gentle and much less rough. You begin to feel gentleness and affection

and softness. You feel that you might even fall in love on your planet earth. You *can* fall in love. You feel real passion, which is very positive.

At that point, you decide to leave your old beloved cocoon behind and to stand up without touching the cocoon at all. So you stand on your two feet, and you take a walk outside of the cocoon. Each step is rough and soft, rough and soft: rough because the exploration is still a challenge and soft because you don't find anything trying to kill you or eat you up at all. You don't have to defend yourself or fight any unexpected attackers or wild beasts. The world around you is so fine and beautiful that you know that you can raise yourself up as a warrior, a powerful person. You begin to feel that the world is absolutely workable, not even merely workable, but *wonderful*. To your surprise, you find that lots of others around you are also leaving their cocoons. You find hosts of ex-cocooners all over the place.

As ex-cocooners, we feel that we can be dignified and wonderful people. We do not have to reject anything at all. As we step out of our cocoons, we find goodness and gratefulness taking place in us all the time. As we stand on the earth, we find that the world is not particularly depressed. On the other hand, there is need for tremendous hard work. As we stand up and walk around, having finally got out of our own cocoons, we see that there are hundreds of thousands of others who are still half breathing in their cocoons. So we feel very touched and sad, extremely sad.

From the dictionary's point of view, *sadness* has negative connotations. If you feel sad, you feel unfortunate or bad. Or you are sad because you don't have enough money or you don't have any security. But from the Shambhala point of view, sadness is also inspiring. You feel sad and empty-hearted, but you also feel something positive, because this sadness involves appreciation of others. You would like to tell those who are still stuck in their cocoons that, if they got out of the cocoon, they would also feel that genuine sadness. That empty-heartedness is the principle of the brokenhearted warrior. As an ex-cocooner, you feel it is wonderful that people of the past have gotten out of their cocoons. You wish that you could tell the cocooners the story of the warriors of the Great Eastern Sun and the story of the Kingdom of Shambhala. All the warriors of the past had to leave their cocoons. You wish you could let the cocooners know that. You would like to tell them that they are not

alone. There are hundreds of thousands of others who have made this journey.

Once you develop this quality of sadness, you also develop a quality of dignity or positive arrogance within yourself, which is quite different from the usual negative arrogance. You can manifest yourself with dignity to show the degraded world that trying to avoid death by sleeping in a cocoon is not the way. The degraded world, in which people are sleeping in their cocoons trying to avoid the pain of death, is called the setting-sun world. In that world, people are looking for the sunset as a sign that there will be a peaceful night ahead. But that night is never peaceful: It is always pitch-dark. Those who arise from the cocoon are called the people of the Great Eastern Sun. They are not blinded by opening their eyes, and they are not embarrassed about developing head and shoulders and stepping out of their cocoons. Such people begin to breathe the fresh morning air. They experience brilliance, which is constant and beautiful.

In the sitting practice of meditation, which is part of the Shambhala training, we stress the importance of good posture. Posture is important, not just in sitting practice, but in whatever you do. Whether you are talking to a client or talking to your mate, whether you're talking to your pets or talking to yourself—which does sometimes happen—having a good posture of head and shoulders is an expression that you've stepped out of your cocoon. One of the reasons that people sing in the shower is that the water showering down on you forces you to stand up and have good head and shoulders. You begin to feel cleaned out, so you begin to sing or hum. This is not a myth; it's true. When you have water falling on your shoulders, your head, and your face, there's a sense that you're relating with heaven.

Helping Others

The Shambhala training is based on developing gentleness and genuineness so that we can help ourselves and develop tenderness in our hearts. We no longer wrap ourselves in the sleeping bag of our cocoon. We feel responsible for ourselves, and we feel good taking responsibility. We also feel grateful that, as human beings, we can actually work for others. It is about time that we did something to help the world. It is the right time, the right moment, for this training to be introduced.

The fixation of ego is manifested in the words *I am*. Then there is the conclusion: "I am . . . happy" or "I am . . . sad." There is the first thought (I) and the second thought (am), and finally the third thought is the conclusion. "I am *happy*," "I am *sad*," "I feel *miserable*," "I feel *good*"—whatever the thought may be. The Shambhala idea of responsibility is to drop *am*. Just say, "I happy," "I sad." I know there's a bit of a linguistic problem here, but I hope that you can understand what I'm saying. The point is to be responsible to others, without self-confirmation.

To put it slightly differently, suppose your name is Sandy. There is "Sandy," and there is the "world." You don't need a verb between them as confirmation. Just be kind to others. Sandy should be genuine. When she is the real, genuine Sandy, she can help others a lot. She may not have any training in first aid, but Sandy can put a Band-Aid on someone's finger. Sandy is no longer afraid to help, and she is very kind and on the spot. When you begin to help others, you have raised your head and shoulders, and you're stepping out of your cocoon. The point of the Shambhala training is not to produce fake people. The point is to become a real person who can help others.

Being in the cocoon is almost like being a child in the womb, a child who doesn't particularly want to come out. Even after you're born, you aren't happy about being toilet-trained. You would prefer to stay in your nappies, your diapers. You like to have something wrapped around your bottom all the time. But eventually, your diapers are taken away. You have no choice. You have been born, and you've been toilet-trained; you can't stay forever in your diapers. In fact, you might feel quite free, no longer having a diaper wrapped around your bum. You can move around quite freely. You might eventually feel quite good about being free from the tyranny that parenthood and home life impose.

Still, we don't *really* want to develop discipline. So we begin to create this little thingy, this little cocoon. We get wrapped up in all sorts of things. When we're in the cocoon, we don't want to sit upright and eat with good table manners. We don't really want to dress elegantly, and we don't want to conform to any discipline that requires even three minutes of silence. That's partly because of being raised in North America, where everything is built for children to entertain themselves. Entertainment is even the basis for education. If you can raise your own children outside of the cocoon, you will raise lots of bodhisattva children, children who are real and face facts and are actually able to relate with

reality properly. I have done that myself with my own children, and it seems to have worked out.

As decent human beings, we face the facts of reality. Whether we are in the middle of a snowstorm or a rainstorm, whether there is family chaos, whatever problems there may be, we are willing to work them out. Looking into those situations is no longer regarded as a hassle, but it is regarded as our duty. Although helping others has been preached quite a lot, we don't really believe we can do it. The traditional American expression, as I've heard it, is that we don't want to get our fingers dirty. That, in a nutshell, is why we want to stay in the cocoon: We don't want to get our fingers dirty. But we must do something about this world, so that the world can develop into a nonaggressive society where people can wake themselves up. Helping others is one of the biggest challenges.

I appreciate your inquisitiveness, your sense of humor, and your relaxation. Please try to elegantize yourselves and step out of the cocoon. The basic point is to become very genuine within yourselves. This means being free from the plastic world, if such a thing is possible. Also, please don't hurt others. If you can't do that, at least treat yourself better and don't punish yourself by sleeping in your cocoon. Finally, please try to work with people and be helpful to them. A fantastically large number of people need help. *Please* try to help them, for goodness' sake, for heaven and earth. Don't just collect Oriental wisdoms one after the other. Don't just sit on an empty zafu, an empty meditation cushion. But go out and try to help others, if you can. That is the main point.

We have to do something. We've *got* to do something. As we read in the newspapers and see on television, the world is deteriorating, one thing after the other, every hour, every minute, and nobody is helping very much. Your help doesn't have to be a big deal. To begin with, just work with your friends and work with yourself at the same time. It is about time that we became responsible for this world. It will pay for itself.

Part One

PROFOUND

Primordial Stroke

ONE

A Dot in the Open Sky

Our theme here is trust. To begin with, the notion of trust is being without suspicion. *That is the idea of trust from the dictionary's point of view. When you trust somebody, you're not suspicious of them at all. Trust* without suspicion *strangely comes from nowhere, but we are not talking about a mystical experience. When you trust without suspicion, what are you left with? When there's no suspicion, what is your trust* in *anyway? You are right on the dot. Trust without suspicion.*

WE ARE WORTHY TO LIVE in this world. The Shambhala journey is a process of learning to appreciate and understand this worthiness. The training is based on the discipline of uplifting and civilizing ourselves, which is partly a reflection of the buddhadharma, the teachings of the Buddha. Buddhism provides an idea of how to handle ourselves: body, mind, speech, and livelihood all together. The Shambhala training is also a response to suffering and pain, the misery, terror, and horror that have developed throughout what is known as the setting-sun world: a world based on the fear of death, fear of oneself, and fear of others—a world that comes with lots of warnings.

We have no idea how to actually live and lead our lives in today's society. How can we be decent human beings, dignified human beings, awake human beings? How can we conduct ourselves properly in this society, without laying trips on others or ourselves? How can we treat our children better, our husbands better, our wives better? How can we relate with our business partners better, our bosses better, our employees

better? In response to those questions, the Shambhala idea of warriorship is quite practical. It is learning how to conduct our lives according to what is known as the Great Eastern Sun vision. The vision of the Great Eastern Sun is perpetually looking ahead, looking forward. Basically speaking, it is impossible not to go forward. You are always getting older—or younger. You can't hold off your death. Beyond that, every day you learn something new. You can't deny that. You may not have a particularly extraordinary vision every day. You may not make a billion dollars in a day—although sometimes such things come up as well! Nevertheless, there is always some kind of forward motion. There is no problem with going forward, but there is a difference between going forward and speeding recklessly. When you go forward, you go step-by-step. Recklessness is pushing yourself to do more than you can, or it is the result of impatience and being fearful. Rather than taking the time to prepare a nice meal, you eat bad fast food and get sick from it. Just go ahead. Just do it. Rebel—against something or other. There is no dignity.

Dignity is having consideration for others and being gentle to yourself and others. With gentleness, you go forward without recklessness, and the result is that you avoid any accidents. One analogy for that is riding a horse. If you have a good seat on the horse, good posture, and proper control of the reins, then as the horse moves forward, you and the horse are synchronized, so that the horse never bucks and throws you off. Your gait is fantastic. Walk, and everything is controlled. You sit in the saddle as if you were on a throne. You have a good relationship with the horse, and your riding is good. In the Shambhala world, when mind and body are synchronized, you never mess up anybody else's situation. Recklessness is destroying other people's state of mind as well as your own. With Great Eastern Sun vision, that is out of the question. So the Shambhala training is learning how to be gentle to ourselves and others and learning why that *works* better. This particular training process educates us to become very decent human beings so that we can work with domestic situations and with our emotional life properly. We can synchronize our mind and body together, and without resentment or aggression, with enormous gentleness, we treat ourselves so well. In that way, we celebrate life properly.

The Shambhala path involves individual training. You might say that there is no new message here and that you've heard these things before,

which may be true. There is no new message, particularly, or new trick. But the point here is to *actualize.* That in itself is a new message—which might be a new trick as well. People may give you lots of advice, trying to help you be good. They keep saying, "How're you doing? Take it easy. Don't worry. Everything's going to be OK." But nobody knows *how* to make that so. Can you really take it easy? Are you really going to be OK? This training presents how to do it. It presents the real heart of the matter. By joining the basic Buddhist-oriented practice of sitting meditation with the appreciation of our lives, there is no discrepancy between dealing with ourselves and dealing with others at all.

Our theme here is trust. To begin with, the notion of trust is being *without suspicion.* That is the idea of trust from the dictionary's point of view. When you trust somebody, you're not suspicious of them at all. Trust *without suspicion* strangely comes from nowhere, but we are not talking about a mystical experience. When you trust without suspicion, what are you left with? When there's no suspicion, what is your trust *in* anyway? You are right on the dot. Trust without suspicion.

When you are suspicious of someone or something, then you study that person or situation, and you say to yourself, "Suppose this happens. Then that might happen. If that happens, then this might happen." You imagine possible scenarios, you build up your logical conclusions, and you create a plan to rid yourself of any potential danger—which prevents any form of trust. In our case, the idea of trust without suspicion involves giving up any possibilities of a warning system for danger at all. In the Shambhala context, we are talking about unconditional trust. Unconditional trust means, first of all, that your own situation is trustworthy. You are as you are. Karen Doe is a good Karen Doe. Joe Schmidt is a good Joe Schmidt, a trustworthy Joe Schmidt. You trust in your existence and in your training. You *are* trustworthy; therefore, you can work with others. You don't have to pollute the world or give in to any indulgence at all.

Unconditional trust: We are capable of being good, kind, gentle, and loving, either to ourselves or to others. Why so? Because we have a gap somewhere in our state of mind. You might be the most cruel and mean person in history—a terrible person—but you are capable of falling in love. There is that possibility—not even possibility, but there *is* that actuality already. We are capable of being kind, loving, and gentle. In the English language, usually those words—*kind, loving, gentle*—refer purely

to ethics or to our actions alone. But here those terms refer to our fundamental state of mind. With the state of mind of kindness and gentleness, we are capable of falling in love; we are capable of being gentle; we are capable of shaking hands with someone and saying, "Hello. How are you today?" That little capability—how little it may be! But we *have* something there. We are not complete monsters. We *do* occasionally smile. We look at someone, and we feel good. It may be only for a short period, but we have something in ourselves, and if we cultivate that experience, that dot of goodness, that spot, then we find that we have a dot in the open sky.

That dot was not produced by anybody. It wasn't part of our education or our upbringing or our relationship with our family or our love affairs. It's not part of our love of good food or good clothing. But that very soft spot, that tinge of something, is a dot in the sky. The dot is always there; it's primordial. We didn't even inherit it. *Inherited* means that something is handed down by generations. But in this case, we simply *have* it. Therefore, it is called the primordial, unconditional dot. That dot exists in a *big* sky. Often, we think it is a small sky, and we think the dot is just a mishap of some kind. We think it's an accident that we have that soft spot. *It* didn't mean it. We can just cover it up and forget it altogether. But there is a good dot in the sky, and that very dot is primordial, unconditioned basic goodness.

The dot is also the *source* of basic goodness, its fuse or starting point. Out of that primordial experience, we begin to realize basic goodness. To begin with, whenever there is a dot, it is unconditional. You can't say whether it is bad or good, but it is so. Then out of that dot of unconditional goodness comes the second level of basic goodness, which is the state of mind that is *willing,* always willing, to do things. To begin with, you are willing to acknowledge basic goodness. The obstacles to willingness are laziness and selfishness, which are a temporary patchwork that covers up the dot. But fundamentally, underneath that, there is always willingness. You are willing to sacrifice yourself for somebody else. On a certain day, you might feel terribly uptight. Then you feel your dot. After that, you might end up saying to somebody, "Hello. How are you?"

That willingness is almost an automatic thing, not something that you have to crank up, but a basic human instinct that happens all the time. Habitual patterns of neurosis don't provide any real obstacles to it.

The pattern of habitual neurosis is to hold back, be uptight, and maintain your "thingy." But such neurosis doesn't reach very far fundamentally at all, because willingness is a natural reflex. You're driving with a friend in the middle of the night, and you look out the window of the car and see a shooting star. You think that your friend hasn't seen it, so without thinking, without hesitation, you say, "Did you see *that*?" Willingness and the dot take place at virtually the same time. The dot is the inspiration. It provides a connection, an inspiration, to being fundamentally good. Boing! You feel that you are you. Therefore, you can treat other people as you treat yourself. The dot is first thought. There's always the number zero. That's the dot. Otherwise, the rest of the numbers can't happen. That's it: the beginning of the beginning.

When you have children, you have to appreciate yourself as a mother or father and identify with being a parent. You are you, and you are a real parent, a good parent. Then you can relate with your children properly. It's quite organic. Plants, trees, and vegetables treat us that way. First they grow, and then they yield their fruit or themselves to be eaten. We cook them and make a good meal out of them. But human beings are usually more fishy: We haven't been able to yield to the fullest extent. We could actually become more like plants. First, just *be*—be a person—and then be a person to others. In that way, we can serve others and correct other people's problems. That kind of wanting to share, wanting to work with others, is always there.

When you are willing to relate with a situation, there is lots of room to express yourself, thoroughly and fully. When you realize that you are not frozen or completely hardened at all, that makes you more soft, vulnerable, and gentle. So when you have experienced the dot and the willingness, then gentleness arises. The opposite of gentleness is doubt and lack of humor. Doubt takes a lot of forms. One of them is the fear that you'll hurt yourself by going forward too much. That is doubt in the Great Eastern Sun principle, thinking that if you go forward, you might get hurt. Another form of doubt is feeling that you have fundamentally misunderstood your life. You feel that you are constantly making some kind of general mistake. You feel confused and condemned. In the middle of the night, if you have insomnia, you wonder when the sun is going to shine. Your clock seems to be made of rubber: Time stretches longer and longer, and the sun never shines. There could be many levels of doubt, but all of those are manifested in a long face without a smile.

Freedom from doubt is connected with humor, joy, and celebration. You trust the situation; therefore, you can afford to smile. You don't have to hold back or be uptight. In that way, trust brings gentleness, doubtlessness, and relaxation. You experience the open sky.

This is all under the heading of that fundamental or larger vision of trust. We are not talking about a little trust, here and there, but we are talking about a big trust. In that connection, I would also like to talk about trusting yourself in the practice of meditation. The discipline of meditation is designed so that everybody can become a good person. Everybody should have a regal existence. When you sit on your meditation cushion, don't hesitate: Try to be regal. Synchronize mind and body and try to have good physical posture. In meditation, you should keep everything very simple. Work with everything simply and directly, keep a good posture, follow the breath, and then project your mind. Work with your breath. Go along with the breath, which is simple and ordinary. Then include your discursive thoughts in your practice, and continually go back to your breath. At the same time, try to drive yourself. Be there as much as you can—on the spot. The sitting practice is not all that arduous. Just try to relate with the earthiness and ordinariness of it.

We are talking not only about the attainment of enlightenment but about becoming good human beings and good citizens. Goodness comes from your mind. The mind relates with your body, and the body relates with your circulation, breath, posture, and temperature. Try to combine all those things together. Try to have a very good, solid sitting practice. Be on the spot as much as you can. Breath goes out and dissolves. Another breath goes out. With good head and shoulders, open chest, you sit like a warrior. A sense of individual dignity takes place.

If you have any doubt about whether you're doing the meditation practice right or wrong, it doesn't matter all that much. The main point is to have honesty within yourself. Just do what you think is best. That is called self-truth. If truth is understood by oneself, then you cannot be persecuted at all, karmically or any other way. You're doing your best, so what can go wrong? Cheer up and have a good time. You have your dot already, whether you like it or not, so you're bound to do good. That is the saving grace.

1111 Pearl Street
Off Beat

In the clear atmosphere,
A dot occurred.
Passion tinged that dot vermilion red,
Shaded with depression pink.
How beautiful to be in the realm of nonexistence:
When you dissolve, the dot dissolves;
When you open up, clear space opens.
Let us dissolve in the realm of passion,
Which is feared by the theologians and lawmakers.
Pluck, pluck, pluck, pluck the wildflower.
It is not so much of orgasm,
But it is a simple gesture,
To realize fresh mountain air that includes the innocence of
a wildflower.
Come, come, D.I.R., you could join us.
The freshness is not a threat, not a burden;
It is a most affectionate gesture—
That a city could dissolve in love of the wildness of country
flowers.
No duty, no sacrifice, no trap;
The world is full of trustworthy openness.
Let us celebrate in the cool joy
The turquoise blue
Morning dew
Sunny laughter
Humid home:
Images of love are so good and brilliant.

TWO

Working with Early Morning Depression

In the Shambhala tradition, we talk about how fearlessness comes out of the realization of fear. Similarly, when you experience morning depression, it is possible to cheer up. That situation is genuine and quite workable. From morning depression and its terror, we can step right into basic goodness. We learn to reject the terror of morning depression and to step into morning basic goodness, right on the spot.

THE WHOLE SHAMBHALA TRAINING PROCESS is connected with how to *manifest*, so that people can do things without deception. We have to start right at the beginning, take it from the top, so to speak, or from the ground up. You are invited to join us. As they say, charity begins at home.

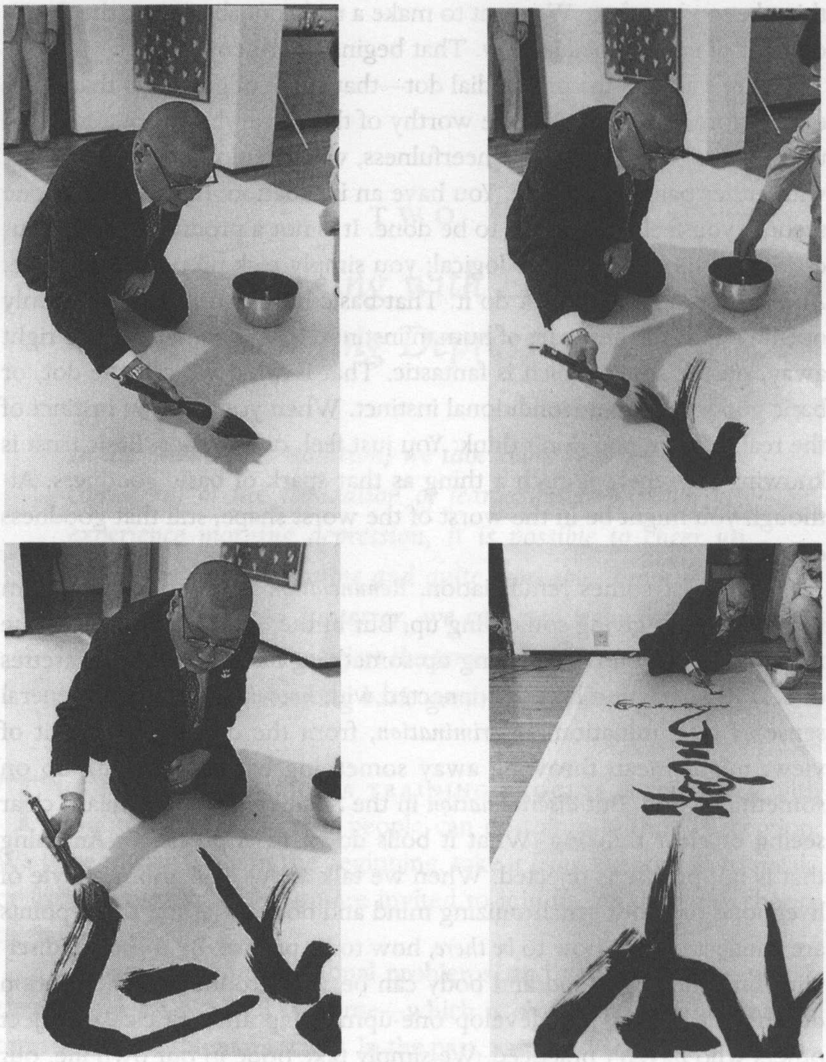
There are many international problems, and throughout the world, chaos is taking place all the time—which is obviously far from the expression of enlightened society. In the past, various disciplines or faiths—such as Christianity, Judaism, Hinduism, Islam, Buddhism—had great dignity. There were extraordinarily sane people among the ancients who worked to make the world worthwhile and passed down their wisdom generation by generation. But there has been a problem of corruption. The world has been seduced by physical materialism as well as by psychological materialism, let alone spiritual materialism! The world is beginning to turn sour. Our measures may be small at this point, but we're trying to sweeten the world up. In the long run, we want to offer some-

thing beyond a token. We want to make a real contribution to the development of enlightened society. That begins right here.

There's always the primordial dot—that spark of goodness that exists even before you think. We are worthy of that. Everybody possesses that unconditioned possibility of cheerfulness, which is not connected purely with either pain or pleasure. You have an inclination: In the flash of one second, you feel what needs to be done. It is not a product of your education; it is not scientific or logical; you simply pick up on the message. And then you act: You just do it. That basic human quality of suddenly opening up is the best part of human instinct. You know what to do right away, on the spot—which is fantastic. That is what we call the dot, or basic goodness and unconditional instinct. When you have an instinct of the real instinct, you don't think: You just feel, on the spot. Basic trust is knowing that there is such a thing as that spark of basic goodness. Although you might be in the worst of the worst shape, still that goodness does exist.

From trust comes renunciation. *Renunciation* is traditionally a term for rejecting or giving something up. But in the Shambhalian use of the term, renunciation is not giving up something like alcohol or cigarettes or sex. Renunciation here is connected with *knowing*—or with a general sense of discrimination. *Discrimination,* from the dictionary's point of view, might mean throwing away something bad and picking up on something good. But *discrimination* in the Shambhala world means clear seeing or clear thinking. What it boils down to is precision. Anything that is not precise is rejected. When we talk about a Shambhala style of livelihood or about synchronizing mind and body together, those points are connected with how to *be there,* how to be precise. By means of discipline and training, mind and body can be well groomed. Renunciation doesn't mean that you develop one-upmanship and criticize or reject others who haven't practiced. We simply take pride in our own life, our own existence, our sparkiness, brilliance, fearlessness, and warriorship. The joy of basic goodness is the key to that.

Having experienced that first dot, what comes next? What comes next is the *appreciation* of that first good thought, which is called the stroke. Coming out of the first dot is the brushwork, just as when you touch an actual brush and ink to paper. First, you touch the ground, the canvas or the paper, and then you create a stroke, a calligraphy or a painting. The stroke of goodness is connected with second thought.



The author executing calligraphy of lungta, *or windhorse.*

PHOTO BY ANDREA ROTH. FROM THE COLLECTION OF THE SHAMBHALA ARCHIVES.

From the first thought, the dot, you extend the second thought, which arises from gentleness. You are not trying to fight with your world or to destroy anything, nor are you trying to gain anything personally. There is just the first flash, and then there is the sense of continuing that.

If you're true to yourself, as you draw out your stroke, you begin to realize what is good for you and what is bad for you. We're talking here about working further with our basic instinct as human beings rather than operating on a purely materialistic, scientific, or analytical level. However, we're not saying that human beings are animals who need to be made into human beings. That is not the idea of enlightened society. Rather, we're saying that you have yourself, your existence as a human being, and you can work with what you have. You can develop that sense of basic instinct, which is pure and absolutely immaculate. There will be obstacles—questions, criticisms, moral and ethical choices—but you can overcome the obstacles by acting as a true human being, which is bound to be good. You are a dignified and capable person already. So why don't you do it? That's the idea.

The starting point, that first delight, the dot, could be anything in your experience. Suppose you are very thirsty, and you are presented with a glass of ice water. The first thought, or the dot, occurs when you hold the glass of ice water and you are about to drink, knowing that it is the real thing and that it will quench your thirst. Then, holding the glass in your hand, you bring your arm close to your mouth, you bend your neck, you raise the glass, and you begin to drink. Having had the idea, the connection, the first delight, the stroke is that you proceed with the appreciation of that basic goodness. Strangely enough, when you are very thirsty, while you are drinking a glass of water, your mind is almost completely without anxiety at all. You can try this yourself. While you're drinking a glass of water, you have no thoughts. You are purely synchronizing your mind and body together in drinking that nice, cool glass of water. That is the concept of the stroke.

The stroke is the smoothness that comes along with the appreciation of basic goodness. With anything in life, it works that way. The closest analogy I can think of at this point is the general basic goodness of drinking a glass of ice water. It might be the wrong season to discuss this, but you can imagine it, I'm sure. You have an idea, and then you proceed with it. When you go along with that process, there is nonthought—

almost. The joy of goodness. That goodness means that you are not creating pain for others and you are not indulging yourself either.

Then we have the second part of renunciation, which might be slightly painful. It is a sense of being put off, joined together with a sense of sadness, toward what is known as the setting-sun world. In that world, there is no perpetual vision, no forward vision, and your vision is purely connected with death and with things ending. Everything is getting dark. Dark pitch-blackness is about to come along, and we can't even see each other in this pitch-darkness without sunshine. The setting sun is the notion of eternal depression. When you feel depressed, when you feel bad, it is sometimes for no reason at all. You wake up in the morning and feel hopeless, terrible. We may use our experiences to justify that feeling: I feel bad—because I don't have any money. I feel bad—because I don't have any friends. I feel bad—because something has gone wrong in my life. I feel bad—because I'm not up to the challenge of firing someone at work this afternoon. I feel bad—because my husband left me.

In fact, our early morning depression is not all that logical. It is the curse of the setting sun. Out of nowhere, you just don't feel so good. *Then* you come up with all kinds of logical explanations for why you are depressed. There is a feeling of death. For some people, that feeling is completely extended, further and further, leading to a suicidal mentality. The other approach is to replace or repress your depression by doing something very crazy or reckless. Everybody knows this fundamental depression.

We do all sorts of things to avoid depression: waiting for the arrival of the newspaper at our house in the morning; even watching *Sesame Street* with our children—or without our children. There are lots of aids to forget depression, and billions and billions of dollars are spent on those attempts to cheer up. In England, many people like to bring their tea to their bath, and they drink their tea and take a long bath. Many of us use magazines and food to cheer ourselves up. We call up a friend to make a lunch appointment so that our early morning depression can be relieved by having a chat with somebody and making a lunch date. But what about the evening? That hasn't been worked out yet!

You may want to plan ahead, knowing that you might have this depression every morning, every day. So you plan a holiday to go skiing, surfing, or swimming. You need to take some time off—from what, one never knows, but you plan to take time off, telling yourself that you'll

have a good time here and there. You try to keep things organized even a few days ahead so that you can avoid your early morning depression. In three weeks, you're going to go here and here and here, and you're going to do this and this and this. You tell yourself that you shouldn't be depressed, because you can look forward to what you've planned. You can keep on doing that almost indefinitely.

That is the basic idea of the setting sun. Hotels are built to promote that and airlines to accommodate it. Everything works toward helping us forget our early morning depression. From the point of view of basic goodness, we are capable of generating our own dignity and goodness. So yielding to that setting-sun mentality seems pathetic and quite sad, very sad. It is only going to get sadder as time goes on, unless we do something about it. No doubt the modern world will come up with further and more sophisticated aids to forget any reality of depression at all and to provide a million percent setting-sun world. The alternative is that, having experienced the joy of basic goodness and the sadness of the setting-sun world, we develop real renunciation, which is knowing what to accept and what to reject.

At this point, we need to understand another reference point, which is our habitual tendencies. I would like to make it quite clear that I am *not* saying that you're stuck with your habitual tendencies. When you are nice to a dog, it will always waggle its tail. In the same way, if you say hello to a person, he or she will automatically smile. But those are just reflexes rather than habitual tendencies. The habitual tendencies that I'm talking about here are the medium-level tendencies, which definitely can be overcome. Whether it is according to the wisdom of the Buddha or whether it is according to the wisdom of Shambhala, we are basically good. We possess what is known as basic goodness. Then we develop an overlay of unnecessary tricks and occupations. We develop little tricks to shield ourselves from being embarrassed or from feeling too painful or naked. Those are habitual tendencies, but they are not fundamental. They are simply temporary habitual tendencies. It's as though you had a building with nice, white, smooth plaster walls. If you can't stand the plain white walls, you might decide to put colorful wallpaper on top of them to cheer yourself up. The habitual tendencies we're talking about here are like the wallpaper that you put on but that can be taken off. The paper doesn't go all the way through the wall; it's not that

deeply ingrained. It's a veneer of some kind, called habitual tendencies—which have to be renounced, definitely.

Seeing the basic goodness in oneself and seeing the sadness of the setting-sun possibilities, one is willing to make some kind of sacrifice. We can take off the wallpaper, take off the veneer. The negative aspect of renunciation, so to speak, is what you reject or avoid. In this case, you are rejecting self-indulgence, purely pleasing yourself. If you reject that, you have a clean white plaster wall. What you accept, on the positive side, is the development of genuine warriorship. In the Shambhala tradition, we talk about how fearlessness comes out of the realization of fear. Similarly, when you experience morning depression, it is possible to cheer up. That situation is genuine and quite workable. From morning depression and its terror, we can step right into basic goodness. We learn to reject the terror of morning depression and to step into morning basic goodness, right on the spot.

The result is that you have a better relationship with your mate, your kitchen is cleaner, your daily schedule is accomplished on time—all because you don't have a tremendous struggle, even on the smallest, most mundane level. You might think this is purely a Dear Abby concept of happiness, but in fact we're talking about developing enlightened society. Enlightened society comes from the kitchen sink level, from the bedroom level. Otherwise, there's no enlightened society, and everything is purely a hoax. So genuine renunciation is knowing what to accept and what to reject and how to step out and appreciate depression as a staircase. When you put your foot on the first step of this very feeble staircase, you wonder whether it is going to hold you. You might fall. But as you take the third, fourth, and fifth steps, you realize that, although it's wobbly, it is going to carry you upstairs. And the journey is worthwhile.

In this way, you can begin to work with your early morning depression. First you wonder whether you can work with it or not, but once you take at least five steps, or have five thoughts—which is very fast; naturally, we think very fast for our own security—then you find that your early morning depression is fine. You can work with it, you can walk on it, and it will lead you into basic goodness. Walking on the staircase of your early morning depression is the concept of the stroke. The dot is taking the first step on the staircase, which is wobbly. One wonders . . . Then you keep going, and it is fine.

You should have a sense of self-respect and self-comfort throughout your life. When you walk down the street, don't rush. Just take a nice walk. Be yourself, appreciate yourself. Even appreciate your subconscious thoughts. Appreciate that you are a human being in one piece. Your arms and your legs and your head are not flying off everywhere because of your wild thoughts, but you remain as one good human being with your shoes and your hairdo, perhaps wearing glasses, a tie and jacket, walking on the good earth, on the good street. Just do that, just walk nicely. Just do it. Then you will begin to feel that you are doing your *real* job. It's not even a job, but you are actually being what you should be. After that, you can learn to eat properly, drink properly, even pee properly. Everything comes from that basic sense of being and wholesomeness. You are one piece rather than disjointed. This is a very ordinary experience, which happens to people all the time, but they don't regard it as a good message. They just think, "Oh, forget it." According to the Buddhist teachings, people always have that flash of buddha nature in them—always—but they don't acknowledge it. This is the same thing.

The wisdom of Shambhala is not the product of some accident. It's not that somebody just happened to do the right thing and now we are relaying their message to you. Rather, this wisdom has tremendous heritage and background. It comes from several thousand years of basic tradition, from a society of enlightened people, great warriors of the past. This tradition comes from Shambhala-oriented people who achieved this; in turn, they are so kind as to let us use their wisdom and to let us practice in this way.

We can find this wisdom even in the midst of the worst of the worst situations. The politics and policies in South Africa were terribly problematic for many years. However, South Africa still produced the Krugerrand, such a good gold coin. In any situation, there is always some dignity, some goldlike element. Tibet is a lost country, at this point. The Chinese occupied my country, and they are torturing my people. It is quite horrific, every bit as bad as South Africa. We Tibetans were unable to avoid that situation. Nonetheless, the Tibetan wisdom has escaped. It has been brought out of Tibet. It has something to say, something to offer. It gives us dignity as Tibetans.

On the other hand, however, although the West possesses tremendous technology, it comes along with enormous arrogance. Even though

you are able to land on the moon, technology in itself is not a saving grace. We should appreciate the basic traditions of wisdom that have been preserved. It is absolutely wonderful to have respect for wisdom. You are not receiving the wisdom of Shambhala because you won the lottery. You come to this tradition with genuine interest and genuine respect. It's not random at all. It's not that you happened, by chance, to have the right number and therefore you are here. You aren't a subhuman being wandering around in a lost paradise, trying to find answers to your questions, hoping to bump into the right way to do things.

The training of Shambhala is geared to educate you to be an honest person, a genuine person, not fake. The sitting practice of meditation is the main vehicle to accomplish that, so I would like to reiterate the importance of practice. When you practice, hold your seat and have a sense of your breath, without questioning or slumping halfway through. Just let the breath flow. You are sitting on the earth. This earth deserves you; you deserve this earth. That is a very important point. The basic concept of joining heaven and earth is that you are there fully, personally, genuinely.

By practicing in that way, we come to experience the Shambhala teachings very directly. Our appreciation of the teachings brings a natural appreciation of the teacher. Because of our respect for wisdom, we can appreciate the spokesperson for the wisdom, the elder. "Elder" in this case does not mean someone who is chronologically old. Rather, it is someone who has worked and practiced and tested the Shambhala wisdom. It is someone who is able to survive in the world of the setting sun. In fact, such people are able to glow and project a good message that will influence others. It is quite remarkable that they are willing to share their compassion and their limitless kindness with others. There are such people, and that lineage and warrior tradition are worthy of respect. Often we think that we can buy wisdom. People have spent lots of money trying to do that, but they are unable to accomplish very much. It is very important to realize that wisdom cannot be bought or sold, but wisdom has to be practiced personally. Then we begin to realize the value of wisdom. It is priceless.

THREE

Overcoming Physical Materialism

In working with students in the Western world, I have been presenting a twofold message: first, how to overcome psychological and spiritual materialism; second, how to overcome physical materialism. The first message is designed to help people become genuine practitioners in the Buddhist world. The second message is to help people overcome actual physical materialism by practicing the disciplines of body, speech, and mind so that they can become warriors in the enlightened world of Shambhala.

IN CONNECTION WITH RENUNCIATION, we discussed the joy of basic goodness, the sadness of the setting sun, and the discipline of what to accept and what to reject. Out of that, we come to respect wisdom; therefore, love for the teacher or the elder may develop. Renunciation is also connected with overcoming habitual patterns such as early morning depression. With that understanding, I'd like to go a little bit further, although my approach, generally speaking, is not to jump the gun. I don't want to present tricks or ways to overcome problems when you haven't undergone thorough personal training.

The next theme is letting go. From the discipline of renunciation, knowing what to accept and what to reject, and from realizing your basic goodness altogether, you begin to realize that you can let go. In order to introduce this theme, I'd like to tell you a story. In 1974, His Holiness the sixteenth Gyalwa Karmapa, the head of the Karma Kagyü lineage of

Buddhism to which I belong, was to arrive for his first visit to North America. A group of us had a meeting, and we talked about protocol and other arrangements. Quite a number of people said, "Couldn't we just take His Holiness to a disco and feed him a steak? Do we really have to vacuum the floor? Maybe he should sleep on a waterbed. Couldn't he just come along and see what America is like?" In the end, that wasn't the approach we decided to take! That would have been the opposite of letting go, which is not taking pride in one's crudeness. That approach is bloated with arrogance.

Letting go is free from the vision and style of the setting sun. Instead, it is connected with the idea that you are *worthy* to let go. If you are a good driver and you know the mechanics of your car, then you can drive at 110 miles an hour on the highway. You know how to control the car, how to work the mirrors and the steering; you know the power of the engine, the weight of the car, the condition of the tires and the road, the weather, and how much traffic there is on that highway. You may drive fast, but it does not become suicidal at all. It becomes a dance. Maybe it is quite dangerous for me to say that. I would not recommend that you play with letting go. But when you have the real sense of letting go, you should let go.

The Buddhist idea of wisdom is similar to letting go. *Samyaksambuddha,*[1] the ultimate attainment of enlightenment, is correlated with somebody who can let go thoroughly. Such people have attained the wisdom and the skillful means to know how far they can push or develop themselves. Therefore, the daringness of letting go is connected with skill and training. If any of you are athletes, you know that. In a sport such as skiing, for example, if you start to let go at an early level of your training, you end up breaking your legs. If you mimic or ape letting go, you run into trouble. On the other hand, if you let go properly, once you have good training in how to let go and how to stop ambition and frivolity altogether, then you discover that you have a great sense of balance. Balance doesn't come from holding on to the situation. Balance comes from making friends with heaven and earth: earth as gravity or a reference point for us and heaven as breathing space where we can actually build up our posture and hold our head and shoulders properly. I've

1. A Sanskrit epithet for the Buddha that means "the completely perfect awakened one."

been riding my horse Drala every day, and I keep learning, again and again, that balance is not freezing your legs to hold on to the saddle. The balance comes instead from how much you float with the movement of the horse as you ride. So each step is your own dance, the rider's dance as well as the dance of the horse.

You have to be qualified to be daring, to begin with, but then, once you are qualified as a daring person, you really have to push. The obstacle might be thinking, "I may not be ready to be daring; I'm still not qualified." Such doubts happen all the time, but once you have made a basic connection to the notion of wisdom, you have to let go of those doubts. The Sanskrit term for wisdom is *jnana*, and the Tibetan term is *yeshe*. *Ye* means "primordial" or "intrinsic." *She* means "knowing." If you have that sense of primordially knowing what to do with your body, speech, and mind, then you should let go. Quite possibly you could surpass the levitation they practice in Transcendental Meditation, or TM. Of course, the Shambhala training is not about jumping up from our seats and glorifying *that*; we are concerned with floating properly. When you trust yourself, gravity is no longer a problem. Gravity is already trusted, and because of that, you can uplift yourself. Yeshe: "Wisdom" is the best English translation we've come up with. Yeshe is the achievement of wiseness or the craft and art of being wise.

Letting go is not that previously you were afraid and now you can relax or let go of your fear. It is something more than that. Letting go is being in tune with the atmosphere, the challenging world altogether. Our motto in Shambhala Training[2] is "Living in the Challenge." That is letting go: living in the challenge. This does not mean constantly being pushed and pulled, that your banker calls and says you have to put more money in the bank and your landlord says that you are about to be evicted. You could be living in the challenge that way, but we're talking about something better than that! The greater level of living in the challenge is that every moment is a challenge, but challenge is delightful. Letting go also means *daring* to go. It's as if your life feels like a firecracker, and you are waiting for the boom. That is daring.

First, you have a dot of goodness. You might hear a high-pitched sound in your ear, and that might be the sound of the dot, that very high pitch. *Any* first thought is the dot. Then, after that, you learn to proceed.

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2. The weekend meditation programs in which these talks were given.

The practice of life, a sense of joy, sadness—everything comes out of that first dot. Then, finally, you discover letting go. However, you don't just run wild. You learn the practical details of letting go: letting go in body, speech, and mind; letting go in your household and family conduct. Letting go is *manifesting.* It is giving up all your reservations. You may say, "Suppose I rent this apartment or this house. Will I be able to handle it?" Or, "If I move in with this man or woman, will the relationship be OK?" Any of those things is a challenge. Shambhala Training: living in the challenge!

I hope that people can appreciate their surroundings. Appreciate the autumn—which does not mean you have to go to New England to see the leaves. Appreciate winter, appreciate summer, appreciate spring. There are lots of things happening in your life. People's lives are full of things, including their loneliness. People are leading very full lives keeping up their apartment, cleaning the house, relating with their friends. There is always something happening. Anybody who possesses the five sense perceptions always has feedback. If you've overslept, you might be awakened by a blackbird chirping outside your bedroom window. The world is not all that empty. There has to be a drama; there has to be gossip; there has to be a visit from somebody or other. We are always creating tea parties or cocktail parties, inviting people over. That's a natural situation, which is very sacred and wonderful. Lately, we've been spoiled by television, whose creation is one of the worst crimes ever committed, I would have to say. When you watch TV all the time, you have your appreciation of self-exploration taken away. But apart from that, there are lots of situations of natural feedback. We hear sounds, if we are not deaf; we see visions, if we are not blind; we can talk, if we are not mute; and we can smell, and we can feel. All of those worlds around us are wonderful.

You can please yourself with the simplest detail, such as a fly landing on the tip of your chopsticks as you are about to eat. That is the best pun that one could ever think of. Life could be very simple and good in that way. When we appreciate such details, we are not becoming stupid or crazy or simpleminded, but we are becoming more visionary. One can imagine how Einstein would feel if he were eating with chopsticks and a fly landed on the tip of his chopsticks. He would probably have a laugh. So we don't have to solemnize our world, and we don't need a Merry-Go-Circus to cheer us up all the time.

Body

The wisdom and daring of letting go come in three sections, which are very simple categories: body, speech, and mind. First is the body aspect of letting go. Usually, wisdom refers to being learned, roughly speaking. Here we are not talking about those logicians who have a logical answer to everything or about modern lawyers who can twist the truth to win their case. Rather, we are talking in terms of fundamental or *body* wisdom. Letting go is a sense of completely immaculate discipline, pure discipline. Why should we discipline ourselves? Not because we feel bad; therefore, we have to be disciplined like naughty children or, for that matter, like bad dogs who defecate on the rug and have to be whipped or have their noses put in the deposits. Discipline here is delightful.

This comes back to a topic that we've already discussed: working with early morning depression. That subject always comes back, I think. Sometimes you experience morning depression, and sometimes you might have early morning excitement, early morning vision. In either case, you don't exaggerate the delight or just flop down and reduce yourself into a piece of charcoal and breathe out black air. The key to avoiding either side of that mentality is to take care of your physical body, whatever happens in everyday life. When you wake up and get out of bed, the first thing you do, perhaps, is to go into the bathroom and look at yourself in the mirror. Your hair is disheveled, you look half asleep, and you see your baggy skin. You have a physical reaction. You say, with a big sigh, "Here we go again. I see myself once more today with a disheveled hairdo and bags under my eyes." You already feel pressed to get to your first appointment. But right at that point, while you're looking at yourself in the mirror, the discipline is to look yourself in the eye and pick up on the basic goodness possibilities. Then you can cheer up, as well as cheering up your inmate, your mate.

You see, creating enlightened society is not based on everybody riding on some big idea. Quite possibly, when terrorists have hostages, they wake up in the morning with a feeling of delight: "Oh, goody, we have *hostages* next door!" But in our case, we have basic goodness, not even next door but *in* us already. Our vision is not coming out of aggression, passion, ignorance, or any of those neuroses at all.

You may be living in a very difficult situation. Maybe your apartment is purely plastic, flimsy, and artificial, built by the setting-sun people. You

don't have to live in a palace all the time. Wherever you are, it is a palace. About three months ago, I and some of my students conducted what is known as the Magyel Pomra Encampment[3] at Rocky Mountain Dharma Center.[4] We were living in tents, and there wasn't any running water. Of course not! We were camping out. At one point, there was a possibility that water would not be available to us at all. But we were able to enjoy ourselves anyway. We would wake up and wash in a basin; we did our exercises, hoisted our flags, blew our bugles, and we were *there*.

In North America, most places have quite a good plumbing system, which is a big advantage. Jumping into the shower or taking a good bath can be helpful in the morning. When I lived in England, the plumbing system was not all that efficient. Still, we made a good job of it. There's an English tradition that you can take an entire bath using one cup of water, particularly in the desert. You can be dignified, wear a nice uniform, and wash up with one cup of water, without wasting anything. There is a certain wisdom in that. In that case, it's based on survival, obviously. At the same time, there is a sense of how to utilize your environment and do things properly.

We are not talking about buying Buckingham Palace so that we can relax. We can relax wherever we are. If you see an apartment where the previous tenants left a mess, if the rent is decent and you want to move in, you can spend at least fifteen minutes to clean it up. By spending lots of fifteen minutes, you can make quite a palace out of that situation. The idea of dignity is not based on moving into a red-carpeted situation. That will never happen. It *might* happen to people who can spend lots of money to make their homes into palatial situations, but even that is deceptive. If they have to do that, then they are creating an artificial court, an artificial palace. Things have to be worked on and done with our own bare hands. We have to do things on the spot, properly, beautifully, nicely. Even in the worst of the worst situations, still we can elegantize our lives. It's a question of discipline and vision.

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3. Trungpa Rinpoche established a yearly outdoor program in 1978 called the Magyel Pomra Encampment as a vehicle for teachings on mind training and overcoming aggression.

4. The Shambhala Mountain Center, a rural meditation center in the mountains above Fort Collins, Colorado, near the Red Feather Lakes, was previously named the Rocky Mountain Dharma Center.

The physical wisdom of taking care of yourself and your body is very, very important: what kind of food you eat, what kind of beverages you drink, how you exercise. You don't necessarily have to jog or do push-ups every day. But you should take the attitude that you do care about your body. The body is the extension of basic goodness, the closest implement, or tool, that you have. Even if you have physical defects of all kinds, I don't think there should be any problem. We don't have to feel imprisoned by disease or sickness. We can still extend ourselves beyond. In the name of heaven and earth, we can afford to make love to ourselves.

Sometimes people are very shy about that, particularly if they make too much reference to what is known as the doctrine of egolessness in Buddhism. People have heard about the renunciation of great yogis like Milarepa, and sometimes they think that, if they torture themselves, they will be following Milarepa's example. Somehow things don't work like that. The asceticism of practicing meditation in a cave is part of the yogic tradition. You can do that, but *before* you do that, you have to have enough strength and self-respect to starve to death in a cave in the name of the practice of meditation. One cannot use one's sloppiness as part of indulging in asceticism and self-denial. Living in the dirt does not work.

Many world religions have encouraged individuals to become monks or nuns. Although monasticism is very natural, in some sense, it's also a heightened or rarefied level of existence. In the Shambhala teachings, our main concern is working with society. We want to develop an enlightened society that will be based on the idea of pure letting go: the best society, where people will tell the truth, be genuine to themselves, have physical discipline, and take proper care of their children, husband, wife, brothers, sisters, and parents. There has never been proper instruction in how to become the best business owners, householders, parents, laundrymen—whatever you have. So we are talking about how to become a real person in the world and how to have a real enlightened society. There *is* such a thing as the Shambhala style of how to treat ourselves. That is learning how to be a warrior. I don't want to purely present philosophy, but I want to share my own training, what I do myself. I would like to tell you how you can actually become warriors, practically speaking, and how you can treat yourselves better so that we can have an enlightened society.

Self-respect is wonderful and glorious, absolutely excellent. Some-

times you get dressed up for special events. When you go to work the next day, you are bound to change into jeans, T-shirts, and overalls or whatever your work clothes may be. Please don't regard that as switching off your Shambhala dignity. You don't have to change your psychological approach due to a job situation or a shortage of money. You might think that you'll end up doing the "setting-sun trip," although you don't like it, because of economic problems. But you can still manifest fantastic dignity and goodness. You should have respect for your dirty jeans and five-times-worn T-shirts and your messy hairdo. Be in accordance with the notion of basic goodness and there's no problem. We could say quite safely that everything's in the mind.

The other day, several people came to me to receive a blessing. They came straight from work, so they had on their work clothes, and they were disheveled; but they had tremendous presence and grace. It was very beautiful. I was quite moved by it, actually. It is an interesting logic: Physical appearance, treating your body well, and eating proper food are all very important, but at the same time, you don't have to overstate those things. You can be quite lovely and natural wearing jeans and T-shirts. On the other hand, there is the basic American Sportsman look. All these mail-order catalogs show you how to look nice while you're shoveling mud. Perhaps they've got something there, but obviously, the whole thing has become commercial. You can be a dignified person wearing a T-shirt and cutoff jeans, as long as there is a *spirit* of sportsmanship in the work that you're doing.

You might wake up in the morning feeling depressed, look around on the floor, and find the first clothes available to put on. That is a problem. You should have a wardrobe of some kind, based on what the occasion is. Animals don't have this problem. They are always prepared. When you are a dog, you're always a dog. When you are a horse, you're always a horse. Animals always look fine; sometimes we bathe them, but they don't have to choose their wardrobe. At the same time, their nakedness is different from human beings' nakedness. Human beings were corrupted a long time ago by putting on their pretense, costumes of all kinds. The American world is particularly conscious of that. You see signs in restaurants saying, COME AS YOU ARE. But then, they have to amend that with another sign that says, NO SHOES, NO SHIRT, NO SERVICE. That is a very interesting sociological dilemma. I think that's where the

Shambhala teachings come in, with the understanding that dignity in one's physical appearance is very important.

Speech

The second category is speech and telling the truth. People often use speech as a method of asserting themselves in society. If you want to talk to somebody who doesn't speak English, for example, you often shout at him or her. Or if you want to express confidence during a job interview, you do your "speech trip"—which is not necessarily based on the truth. Sometimes you have to bend the truth to make yourself look better than you are, so that you will get a job. I sympathize with that, but the basic point of speech is communication.

In the vision of the Great Eastern Sun, your friends are regarded as brothers and sisters, so it is very important to feel connected and to communicate with them. You waste a lot of time by not saying what you feel. Then your friend is confused, and you are as well. To avoid that problem, your personal feelings should be expressed freely to your friends. Speech is also connected with gentleness. In the Shambhala world, you speak gently; you don't bark. That is as much a part of dignity as having good head and shoulders. It would be very strange if somebody had good head and shoulders and began to bark. It would look very incongruous.

Mind

I spent a longer time talking about the first wisdom of the physical situation. If you work with your body situation, speech and mind will come along with that. The final category of letting go is mind, which is connected with being without deception. Sometimes we waste a lot of time asking other people's opinion as to whether we should make certain decisions. "Should I ask somebody to marry me?" "Should I complain to that woman who was so rude to me?" "Should I ask my boss for a raise?" Of course, if you really need advice, it's fine to ask for it. But in many situations, we don't actually want someone's opinion; we're just expressing our lack of confidence. If you trust in your existence, you will be free from such indecision, which is a form of ignorance. Ignorance is indeci-

sive; it is uncertainty as to how to conduct yourself. The only genuine reference point, as far as mind is concerned, is the pure understanding that basic goodness does exist. You can actually project out that sense of meditative state without second thought. Flash out that first thought free from fear and doubt.

Sometimes, when you are studying something, your mind goes blank. You can't even think. That is the fear of intelligence and the fear of not being able to connect properly. You're not a hopeless case, but you fear that you are. There is so much fear of wisdom that wisdom becomes monumental. To break that down, relate with your daily life situation, starting from the disciplines of body, speech, and mind. Then you will begin to realize that there is actually a spark of goodness in you that is known as the first dot. That dot is the source of fearlessness. When you have a dot, you may not necessarily be free from fear, particularly, but at least you are *awake.* Fundamental goodness is already there. Therefore, you begin to appreciate yourself. Then, because of that, you begin to feel that you're capable of working with others. So you develop individuality without individuality, which is an interesting twist.

From the appreciation for this wisdom, this particular dot of basic goodness, you begin to develop respect for hierarchy. The wisdom is genuine and it works, so one develops loyalty to the source of wisdom, the teacher. Realizing that you can actually permeate that wisdom to others, you begin to feel a longing to work with your brothers, sisters, mother, father, in-laws of all kinds—who need that basic goodness message. We can't be completely selfish, just getting the Shambhala wisdom and keeping it for ourselves. That would be almost criminal. We have to work with others, absolutely. That will be your burden, if you like, and it's a good burden. I've done so myself. I will continue to do so myself until my death and even beyond my death. We have to help others.

In Asia, the ideal of enlightened society came from a mythical kingdom called Shambhala. We could also say that enlightened society existed when the Buddha taught. When he proclaimed the four noble truths,[5] enlightened society took place. There was also an enlightened

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5. The four noble truths were the first teaching given by the Buddha after his enlightenment. They are the truth of suffering, the truth of the origin of suffering, the truth of the cessation of suffering, and the truth of the path. A brief summary of these teachings is that all life is filled with suffering; that grasping or desire is the source of suffering; that enlightenment, or the cessation of suffering, is possible; and that there is a path or a way to free oneself from the endless cycle of suffering.

society in Tibet during the reign of King Songtsen Gampo in the seventh century. Songtsen Gampo was regarded as one of the best and most benevolent Tibetan monarchs, and the enlightened world that he organized lasted about two hundred years.[6] In India, the reign of Emperor Ashoka in the third century BCE was another example of enlightened society.[7] His goal was to spread peace throughout the world, and he was the first person in history to start hospitals, both for sick people and for animals. Before that, there were no hospitals anywhere in the world. His concept of a hospital was based on the bodhisattva ideal of sympathy for others and working for others' welfare. In the medieval world, religion and politics were not all that separate. Also society was not all that organized in those days, but still these enlightened societies did take place.

The idea of decency in the medieval world was very fuzzy, but in the modern world, the border is very distinct between enlightened society and unenlightened society. So in modern society, the creation of an enlightened society, such as that of Emperor Ashoka or King Songtsen Gampo, is highly possible. In the medieval world, hardly anybody could write or read. These days, most people are literate, so they have access to all kinds of written messages, making it possible to share things with people on a much broader level. In medieval times, people suffered less from physical materialism, but the line between comfort and discomfort was marginal. There was not very much comfort and not very much discomfort. People were hardened and vague from that experience of the world. Today, in most parts of the world, comfort and discomfort are much more distinct and sharp. At least suffering is much more pronounced, although pleasure may still be vague. There is much more room to teach people the truth of suffering. If you understand that truth, there is more room to bring about enlightened society. So the current century brings vivid possibilities.

The basic point of this training is to work with the rest of the world, to liberate their aggression, and to provide a gentle world that will work. A lot depends on your individual participation, so that you can graduate from the setting-sun world to the world of the Great Eastern Sun and become a full-fledged Great Eastern Sun person. The definition of the Great Eastern Sun is threefold:

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6. For further information, see the entry for Songtsen Gampo in the glossary.

7. Additional information on Ashoka can be found in the glossary.

• *Radiating confidence, peaceful:* The Great Eastern Sun radiates the peaceful confidence of nonaggression. Second is:
• *Illuminating the way of discipline:* We've talked about that already: learning what to accept, what to reject, and how to develop discipline and wisdom altogether. Then, the third part of the definition is:
• *Eternal ruler of the three worlds:* That is connected with the idea that you cannot get away from the light. If you are part of the greenery—a flower, say—and you want to grow, then you always need the sun as your king. Ruling your world here is also connected with developing the wisdom of body, speech, and mind. Those are the three worlds. Ruling is also the idea of joining heaven and earth together, so that the world is one world.

When the truth is taught, a lot of people find it threatening. In many cases, truth is told with apology. But in presenting the Shambhala teachings, we are telling the truth without apology—truth without apology, with dignity and honesty, top to bottom. I am so proud and happy that people can respond to *real* truth, without philosophy, without a pep talk. It's unheard-of! I'm so honored. I suppose we might be thankful to the setting-sun world. Because it has been so powerful in our lives, by contrast, we have come to the discovery of these Great Eastern Sun possibilities.

Personally, I am trying to live up to what I've been brought up as: a Tibetan gentleman who has no particular concern other than helping others. When I came to this country in 1970, I met very intelligent people. At the same time, they were so gullible. They were willing to buy any spiritual trip. So my first message to them was, "Please, be critical. Don't buy anything that somebody says. Question them. Try to develop critical intelligence." That is the notion of cutting through spiritual materialism. I wrote a book by that name,[8] which was geared to help people realize that you don't just follow any spiritual teaching. That had become a problem, and it had created tremendous pollution in the American spiritual world.

Beyond that, of course, we have physical materialism, which was not particularly mentioned in that book. But it *is* mentioned here. We have to overcome physical materialism, which is thinking that wealth or pos-

8. *Cutting Through Spiritual Materialism* (1973).

sessions will relieve our suffering and make us happy. Fundamentally, that is what we have been discussing here: how to retrain ourselves and how to restrain ourselves, very simply, from physical materialism.

So in working with students in the Western world, I have been presenting a twofold message: first, how to overcome psychological and spiritual materialism; second, how to overcome physical materialism. The first message is designed to help people become genuine practitioners in the Buddhist world. The second message is to help people overcome actual physical materialism by practicing the disciplines of body, speech, and mind, so that they can become warriors in the enlightened world of Shambhala. I hope that you will regard the Shambhala world as a big family. You are all invited to join this particular family. In the Buddhist world, we talk about joining the family of the enlightened ones. Here we are talking about joining enlightened society. Everybody is quite welcome.

The Primordial Dot

FOUR

The Cosmic Sneeze

Wherever there is a junction in our experience, the primordial dot occurs. Before experience becomes hot or cold, good or bad, there is a junction where the primordial dot occurs. The primordial dot has no bias to either that or this; therefore, it is unconditional. It is the mark of existence of human being and of the challenge of the human heart. Before the challenge, there is it. *It's like hearing a big bang, like the explosion of a cannon. You hear a bang, and then you wonder whether that bang is going to kill you or celebrate with you. One never knows. Usually, it's neither. It's just a big bang.*

As HUMAN BEINGS, we have a tremendous bond, a tremendous connection together. Having made the basic discovery that we are decent human beings, we are ready for a further discovery. Whether we are delivered or yet to be delivered from the sickness and degraded situations of the setting sun, we are ready to discover the Great Eastern Sun vision.

The Shambhala training is a study of cultural situations—not in the sense of studying another language or another lifestyle, but in the sense of learning how to behave as human beings. We are endowed with head and shoulders; we are endowed with our sense perceptions and our intelligence. We can work on ourselves, and we can communicate with others. We are adorned with a brain and heart, so that we can be intelligent and also soft and gentle. We are capable of being harsh. We are

capable of being soft. We are capable of being happy, and we are capable of being sad.

We often take these human attributes for granted, or we may even think they get in our way. People often talk about trying to hold back their tears, but as human beings, we should take pride in our capacity to be sad and happy. We mustn't ignore the preciousness of our human birth or take it for granted. It is extremely precious and very powerful. We cannot ignore our basic human endowment. Nonetheless, it is not a gift, nor is it purely the product of our own hard work, either. It is simply basic existence, which is contained within us. It is known as the primordial dot.

The primordial dot is the basic purity and goodness that everybody possesses. It is unconditional; that is why it is called *primordial.* It is free from the stains of habitual patterns, and it is free from our educational training. It is free from our childhood upbringing, and it is free from the trials and errors of our everyday life struggles. The primordial dot is the origin of everything, and that is why it has no origin. We can quite safely say that we cannot tell which came first, the chicken or the egg. Or in this case, we could say that neither did. The dot is not even one. It's zero.

We have to learn to think differently. You see, things are not always made. Ultimately speaking, there's no artificer. I think that's a theistic bias that some of you may have, if I may say so. But there *are* situations that are not made by anybody at all. When we try to describe this dot, we have to say something about it, and that makes it sound as if it does exist. But even the word *existence* is inadequate. That is why we call the dot "unconditional." It is beyond our conception. It is before we ever conceived of *I* and *am* at all. This primordial dot is fundamentally *it,* and it is pure, and therefore, it is *good. Good* in this case refers to unconditional goodness, free from good and bad, better and worse. There is a unique and unusual, fresh, and basic situation that we have, which is the essence of warriorship, the essence of human being. It is unconditional primordial goodness.

We call it a *dot* because it occurs very abruptly in the situation, on the spot. It cannot be traced by scientific examination or by an alpha machine. It is just a dot, which always occurs. The dot occurs when we are uncertain. If you are driving quite fast and you see an intersection up ahead and you are uncertain which way to turn, at that point, there is a

gap and the dot occurs. Then there is an afterthought: "Turn right," or "Turn left," or "I'll have to take a guess." The dot occurs when you feel sad and you wonder, "Will I burst into tears, or can I hold back my tears?" The dot occurs when you see a person. "Should I frown or smile?" There is indecision, and the dot occurs. That is the human condition. It does not tell you exactly what to do.

At the junction of that and this, the human condition is expressed as a challenge. Therefore, it has been said that this primordial dot is the source of fearlessness and also the source of fear or terror. Sometimes you find the dot is petrifying, without any reason. Sometimes you find it makes you quite heroic. One never knows where the fear or the courage comes from. It's almost at the level of an infant's experience rather than anything metaphysical or conditional. It's as simple as jumping into the shower and finding that the water is cold or hot. The water temperature is not your state of mind. A cold shower is a cold shower. A hot shower is a hot shower. Where did it come from? It's very direct. Unconditional goodness, the primordial dot, is free from any neurosis. It's 200 percent truth. That's it! It's hot or cold, which is not particularly a product of neurosis at all.

If you try to figure out what I'm talking about logically, it will be almost impossible. Look at the fickleness of mind, waving like a flag in a strong wind. You have a sudden stop, and the primordial dot occurs, in the form of either confirmation, indecision, or whatever it may be. It is like a military march, where the drill sergeant shouts, "COMPANY . . . !" The primordial dot occurs. Then, the sergeant may say, "Left wheel!" which is after the fact. It could be any command: "COMPANY . . . Attention!" "COMPANY . . . Halt!"

When the gong rings as you begin the sitting practice of meditation, when the gong rings as you finish your sitting practice, the primordial dot occurs. When you're about to drink a cup of coffee in the morning, wondering whether it's sweet enough or has enough cream in it, whether it's hot or cold, as you bring the cup of coffee toward your mouth, as your lips quiver and protrude to touch the cup of coffee—at that very moment, the primordial dot occurs. It is the essence of humanity and warriorship.

Wherever there is a junction in our experience, the primordial dot occurs. Before experience becomes hot or cold, good or bad, there is a junction where the primordial dot occurs. The primordial dot has no

bias to either that or this; therefore, it is unconditional. It is the mark of existence of human being and of the challenge of the human heart. Before the challenge, there is *it.* It's like hearing a big bang, like the explosion of a cannon. You hear a bang, and then you wonder whether that bang is going to kill you or celebrate with you. One never knows. Usually, it's neither. It's just a big bang.

The dot is the beginning. Can you think of any other ways to describe it? Splash? Square? Dash? Any one of them might do, after the fact. It is a dot, just *touch.* It is like saying "NOW," particularly in the English language. *Now. Here.* You could say "dot," or you could say "BANG," if you like. Visually, it's a dot; audibly, it might be a bang. It's quick, precise, and pinpointed. If we trace back in the Buddhist tradition, there is a term, *bija,* which means "dot word." OM, AH, and HUM, for example, are what are called bija mantras. Such a dot, or bija, is onomatopoeic, just one shout, a cosmic sneeze. Trusting that such a primordial dot does exist in us is not a matter of belief. It's not something you've been taught and therefore you believe it. In this case, you experience it as so. Therefore, it is trustworthy. It is always one dot. Always. You can't have several dots; otherwise, it becomes a relative dot.

Having had the primordial dot experience, you can join that with the practice of warriorship, the Shambhala journey. When you put the dot and the practice together, then you will know the best way to conduct yourself. The primordial dot is the essence or strength, but by itself, it is not particularly a help or a harm. It's just potential. You have your guts; you have your heart; you have your brain. But then you say, "What can I do with such a fantastic brain, an excellent heart, and excellent guts?" You can't do very much if you don't have any path or journey to follow. That's where helping others and developing yourself comes into the picture. When you have a yearning, a sympathetic attitude toward yourself and others, and a willingness to become genuine, then the primordial dot becomes a somewhat conditional primordial dot. Then you have a path; you have a journey.

The path and practice of the Shambhala training are how to cultivate the primordial dot as a creative situation. We shouldn't exactly say "cultivate" the dot. We can say that we *have* the dot; therefore, we take advantage of it. We can't really cultivate it. It was cultivated a long time ago. We have it, and then the question is what we will do after that. When we open our eyes, the first thing we see is the horizon. We see

light. Similarly, having experienced the dot, we feel a breeze of fresh air, and we can proceed. Through the warrior's subsequent training process, the first dot becomes helpful, a way to wake yourself and others up.

Trusting in the dot means actually having to make friends with an unconditional situation. It arouses your intention to save yourself as well as others from misery, confusion, and darkness. It is like the Buddhist notion of the bodhisattva: that you are going to be benevolent and help others. You are not going to fall asleep, but you're going to use your direct understanding of the primordial dot to help others. To do so, you have to believe in freedom, liberation. Nobody is completely blind to the primordial dot, at all. Everybody has at least a quick, short, tiny glimpse of that primordial dot. So no one is hopeless. It is our duty to realize that. The dot is potential, the potential to do *anything*. Freedom is the path, working with the dot and applying that potential. *Free* is the pure experience of the dot, and *dom* is the action that arises from that. *Free* is first flash, first thought, and then *dom* is second thought. The warrior principles of genuineness, decency, and goodness, with excellent head and shoulders, all lead us to work with others. Here, basic goodness is no longer a theory or a moralistic concept. It is direct and personal experience. Therefore, we can trust in liberating the setting-sun world altogether.

The primordial dot is free from bias of any kind; it is guileless. Therefore, we can make a connection with people, including ourselves. As we progress further and further, we realize that what we are being taught is so real, much closer to actual reality. Maybe at the beginning there was some element of make-believe or conmanship, using our aspiration to arouse our potential warriorship. But as we progress, we witness actual magic, manifest on the spot: We are worthy of being human beings. Then we can no longer lie back and say, "What a relief! Now that I've heard about the primordial dot, I can relax." Instead, we develop further ambition to open ourselves to work with others. We declare ourselves as the diaper service, garbage collectors, janitors, taxi drivers—the laborers to serve humanity.

You probably know, more than I do, that this world needs tremendous help. Everybody's in trouble. Sometimes they pretend not to be, but still, there's a lot of pain and hardship. Everybody, every minute, is tortured, suffering a lot. We shouldn't just ignore them and save ourselves alone. That would be a tremendous crime. In fact, we *can't* just

save ourselves, because our neighbors are moaning and groaning all over the place. So even if we could just save ourselves, we wouldn't have a peaceful sleep. The rest of the world is going to wake us up with their pain.

I don't see any particular problems in working with others. Just go ahead. Push yourself harder. Sometimes you find that you don't like someone you are trying to work with. But if you look behind their facade, you see that the person is, in fact, quite lovable. They do possess the primordial dot. When you first talk to them, you might find them completely off-putting and irritating. You wouldn't touch them with a ten-foot pole. But gradually, your pole becomes shorter. You begin to do a double take; you might even begin to like them. The point here is that you have to push harder, and then there's no problem at all.

You might be working with somebody who is completely untrustworthy, but that doesn't matter. Trust begins with trusting in yourself, your dot, and your commitment. You have to work hard to help others, directly, without even wearing rubber gloves to clean up their vomit. You're not like an employer who is interviewing potential employees to decide which ones to hire. We are going to help others, regardless of their workability. That is not particularly our reference point. The point is to just be precise and ordinary with everyone, yourself and others. When we talk about working with others, we are talking about working with *ourselves* to begin with. If we are ready to work with others, it doesn't matter *who* comes along in our world. One has to do it, one can do it, and one should do it, because we have that particular tendency known as basic goodness. We have that first thought to flash onto the situation. We are highly well equipped to help others.

Having trust in freedom, or liberation, comes from having conviction in our primordial dot. The experience of the primordial dot also brings inscrutability so that we don't become so upset by the pain of the world that we're paralyzed by it. We don't break down completely, but we maintain our head and shoulders so that we are capable of helping others. The practical means of realizing all of this is the sitting practice of meditation. Without experiencing the practice, you may have difficulty understanding what I'm saying. The practice of meditation can help you to understand the purpose and reasons for your being in the world. Practice will help to answer some of those questions, although it will also leave a lot of questions unanswered. That ground where answers and uncertainty come together will be our working basis.

FIVE

Discipline in the Four Seasons

There is a time for restriction. There is a time for opening. There is a time for celebrating. There is a time to be practical and productive. Basic natural hierarchy operates that way, and the vision of the Shambhala Kingdom is based on those principles.

THE SHAMBHALA IDEA OF RENUNCIATION is being free from laziness as a whole. When the students of Shambhala feel that they have to be mindful twenty-four hours a day, sometimes they wish that they could take short little breaks, here and there, and just indulge and let go in the negative sense. Sometimes they think, "In the good old days, I used to be able to do everything. I could even take pride in degrading myself." That temptation to lower oneself down into subhuman level is what is renounced.

We have already discussed the importance of working for others. Working for others inspires us to work further on ourselves by renouncing the neurosis of the setting sun. Then, the neurosis that others indulge in is no longer our reference point or our temptation. Because we already have an understanding of our basic goodness, we have acquired some protection from being brought down into the lower realms. And having experienced the primordial dot, we know that we are well equipped to work with ourselves and others. Nonetheless, being mindful and alert all the time is quite difficult, so there might be temptations. Therefore, renunciation is a key point. However, renunciation is not going back to a gray area, but it is a celebration. It is experiencing the joy of basic goodness. That is what brings renunciation.

There is tremendous self-destructive and perpetual pain that comes from missing the point in the setting-sun world. The logic of the setting sun is based on cultivating pleasure, seemingly. But the end product is that, by seeming to cultivate pleasure, you inherit pain. The setting-sun outlook is based on indulging in your sense perceptions. It is being carefree and careless, which may be caused by being very wealthy, very poor, or by just being mindless. Out of desperation, you run to the nearest entertainment arcade, but you leave with a long face. Nothing has really entertained you, and you leave feeling disappointed. The Buddhist tradition talks a great deal about the nature of samsara, or conditioned existence, and how indulging one's ego and trying to glorify oneself produces more pain rather than pleasure of any kind. So studying the setting-sun approach is absolutely necessary as part of the development of renunciation. Understanding the setting sun brings further inspiration for working with others, and it also connects you further with the primordial dot.

Through the sitting practice of meditation, a person becomes well trained in day-to-day mindfulness and awareness. You become very sharp and precise, naturally alert, and very inquisitive and powerful. You develop a clear understanding of the neurosis of the setting sun. Its falsity is seen through, but you do not develop resentment of setting-sun people. There is no one-upmanship. Rather, you develop an understanding of the setting-sun world and a willingness to work with it. In working with others and with yourself, you must be willing to get your fingers dirty. You are willing to taste the situation fully. It's like being a doctor. As a doctor, you don't have to get your patients' diseases in order to help them. But at the same time, a doctor is willing to look at you from the inside out, to go inside you to find your sickness and try to cure you.

There could be dangers, of course. You don't adopt the setting-sun vision or become involved in its indulgence. But on the other hand, you don't become arrogant. You can't say, "We are the Great Eastern Sun people, and we will never touch you." Seeing how arrogance might develop while you're working with others brings a sense of humility. Humility, very simply, is the absence of arrogance. When there is no arrogance, you relate with your world as an eye-level situation, without one-upmanship. Because of that, there can be a genuine interchange. Nobody is using their message to put anybody else down, and nobody

has to come down or up to the other person's level. Everything is eye-level.

Humility in the Shambhala tradition also involves some kind of playfulness, which is a sense of humor. At the beginning, communicating with somebody may be somewhat flat, but the sense of humor in the relationship is always lurking around the corner. Instead of approaching things flatly, you may have to scan around to the right and the left, to see whether there are any sparky areas where you can communicate. So humility here is slightly different than in the Catholic tradition. In most religious traditions, you feel humble because of a fear of punishment, pain, and sin. In the Shambhala world, you feel full of it. You feel healthy and good. In fact, you feel proud. Therefore, you feel humility. That's one of the Shambhala contradictions or, we could say, dichotomies.

Real humility is genuineness. It's not even honesty. Honesty implies a twist of punishment or negativity—that you have drawn the card for deception, put it in your pocket, and now you'll draw another card for honesty. But there's only one genuineness, which is being oneself to the fullest level. The willingness to work with others is what is known as *discriminating awareness,* or prajna in the Buddhist tradition. It is the basic idea of sharpness. *Discriminating* in this case does not mean accepting the good and rejecting the bad. It is seeing light and dark, the disciplined and the undisciplined states of existence, very clearly. Because of that, one knows what to accept and what to reject in one's personal existence. For instance, one would not indulge in the setting-sun style. One would avoid that. One would take up the Great Eastern Sun style of warriorship. But the discipline of acceptance and rejection is not the product of love and hate.

Renunciation provides a tremendous open space for us. It shows us how to handle ourselves and how to relate with dichotomy and paradox. On the one hand, there is one taste: We have to jump into the world and work with people, sacrificing ourselves as much as we can. On the other hand, we have to stay pure. There is no fundamental contradiction at all, as long as our approach, or first thought, is in contact with the primordial dot. Through the manifestation of the dot in the way of the warrior, we gain the natural discipline of how to stay awake, clear, and elegant. We receive tremendous courage, which we call fearlessness. Then we are able to work with others and handle the world of the setting sun.

There is no such thing as a failed warrior. Either you're a warrior, or you're a coward. When the warrior fails, he becomes more and more petrified by his surroundings, and he ceases to be a warrior. He is even afraid of his own sword. On the other hand, not succeeding is the warrior's staircase to discovering further bravery. Cowardice provides all sorts of challenges. When you become a warrior, fearlessness is your first discovery. Then, the next discovery is the gigantic roadblock of cowardice. You feel petrified, and you want to run away. At that point, the warrior should realize the nature of fearlessness in himself or herself and step on that problem. Rather than frightening you away, cowardice becomes a staircase. That is how a warrior is made out of a coward.

Realizing that the Shambhala wisdom is not purely the product of human concept gives rise to further humility. The Shambhala world is discovered by tuning in to the law of nature. We may complain about the hotness of the summer and the coldness of winter. Nonetheless, in the back of our minds, we accept that there has to be summer, winter, autumn, and spring. In the same way, there is natural hierarchy. Leadership is part of the principle of hierarchy. We are grateful that wisdom is available to us. We feel so fortunate to be students of the Shambhala discipline, to have a student-teacher relationship, and to discover human hierarchy as well. We can participate in the Shambhala world; we can discipline ourselves; we can receive teachings that are being offered by a particular teacher. Such a situation of natural hierarchy almost feels as if it were organized by the four seasons.

After we have had an entire winter, then comes spring. Things begin to thaw, and we can appreciate the little warm breezes of the season. Then, as the plants and flowers begin to blossom, we begin to appreciate the warm summer, with its rain and thundershowers. Then, if we indulge too much, there is autumn, which restricts our summer indulgence. We have to harvest the grain to survive for the rest of the year. Then, having worked hard to harvest our crops in autumn, the last heat of summer turns again into the cold of winter. Sometimes it may be too cold. Still, it is helpful to see icicles and snowflakes and deep snow. They make us think twice about our life. Nonetheless, we are not eternally imprisoned by winter. Spring comes again, and then summer, autumn, and winter return all over again.

The four seasons have a natural hierarchy of restriction, openness, celebration, practicality—and then restriction again. We could talk about

the functioning of governments or any organization, in fact, in the same way. Organizations have to have the restriction of a winterlike situation. In our Shambhala organization, for example, when we sit on our zafus, our meditation cushions, it might be painful for our legs and back. There is some kind of harsh winter taking place there on the cushion, but we come along anyway. Then, after we sit, we might gather together for a group discussion, and we begin to thaw out. We have spring there, thawing out the stiffness in our back and the pain in our legs. Then we have a summer celebration: sharing our wisdom, working together on projects. After the celebration of summer, we review what we have done and how we have conducted ourselves, which is the fruition level of autumn. We become very busy with our evaluations, and we feel so good, until finally, we are back to our zafu of winter.[1]

There is a time for restriction. There is a time for opening. There is a time for celebrating. There is a time to be practical and productive. Basic natural hierarchy operates that way, and the vision of the Shambhala Kingdom is based on those principles. In contrast, a democratic society would vote out winter if it could. Some political systems might want to have nothing but winter or, for that matter, spring, summer, or autumn. Obviously, they are not literally changing the seasons, which is the saving grace. But whole societies have been organized with no thought given to natural order or law, and the result is complete chaos. The early forms of communism tried to maintain the winter of restriction the whole year round, put together with the productivity of autumn. When those societies began to produce more material goods, then the communists wanted to have summer year-round. Capitalistic countries such as the American world want to have the celebration of summer all the time, with a touch of autumn's productivity. Other liberal political systems, which are partially left or right, may want to have the thawing-out process of spring all the time. In that situation, the society takes care of everything, so there is a hint of a coming summer celebration, but basically the reference point is derived from getting away from the harshness of winter. At certain times, any of those systems work, just

1. The author is describing how a typical program at a Shambhala practice center might include these different aspects of the four seasons. He could be describing Shambhala Training or other programs sponsored by the Shambhala organization. However, these principles can be applied to the functioning of any organization or government, as he goes on to point out.

as each of the four seasons works at a certain time of year. But none of those systems works for a whole decade, not even for a whole year.

The hierarchy of natural order is that human beings should enjoy what they have and be given what they deserve. At the same time, you are encouraged to grow up. You cannot be an infant or a teenager for the rest of your life. So natural hierarchy is also connected with renunciation, in that one has to *yield* to some system of discipline. We also have to work with the four seasons, quite literally. Some people think it is a great idea, if they like summer weather, to fly around to wherever the summer is. When it gets too cold in the north, they go south for the winter. When it gets too hot in the south, they return north. That is a dilettante and nouveau riche approach. According to the Shambhala principles, we have to be deeply rooted in the land: We stay where we are and work with what we have.

In connection with discriminating awareness wisdom, in the Shambhala tradition, we value our trade or profession. It expresses our unique capability. It is our source of economy, or livelihood, and our means of working with those around us. So we don't change professions constantly, but we stick with what we do best. If you are an author, you remain an author. If you are a jeweler, you remain a jeweler. If you are an actor, you remain an actor. We take pride in our individual resources, which come from the primordial dot. We have been given certain abilities and ways to express ourselves. We were born or woke up with certain particular abilities, and we stick with them.

In some sense, this calls for tremendous renunciation. It is so tempting to change your occupation now and then. Five years of this, six years of that, ten years of this, three years of that, this and that, that and this. If you pursue that mentality to the nth degree, you can end up living out of a suitcase, going everywhere, back and forth, not accomplishing anything, meeting lots of people and writing back to them later, after they've even forgotten your name. You become a wanderer in the wrong sense, not like a monastic wanderer or a mendicant. Rather, you have lost your ground, and you have no real trade of any kind.

The setting-sun world encourages that. You bump into a business opportunity, and with a certain amount of good luck, you can make millions of dollars in a few years. You get thoroughly spoiled by that. Then you experience tremendous depression when the economy changes, and the market for your product is gone, switched into something else. Or

somebody else comes up with a better idea than yours, and your millions of dollars are gone. You're penniless, and your morale is gone. Your warriorship is gone. Now you're back to square one, trying to come up with another good idea. You're so spoiled. If you keep going that way, you become nothing but a hungry ghost in the degraded world.

Of course, you may be able to keep on successfully reproducing your world, becoming richer and richer. But at the same time, you are losing your dignity. You have no self-respect; you don't value sacredness; and you sink further into the ground, hour by hour, month by month. You age very quickly from the strain and the depression of being too rich. We should realize and recognize those setting-sun tendencies. If we respect natural hierarchy, we will find that there is order and a kind of self-government that allows us to neither indulge nor not indulge, but to open ourselves and jump into situations and discipline ourselves thoroughly.

Student: I was wondering if the government of Shambhala would have a constitution?

Dorje Dradül of Mukpo: Certainly, there is a constitution. If you study the four seasons, they have a very complicated constitution. If you study the human mind, it has a constitution. Buddhist psychology, or the *abhidharma,*[2] provides a very complicated description of how the human mind works and what remedies can be applied at particular levels of the human mind. But in the Shambhala world, the constitution doesn't seem to be the main point. The main point is the natural organicness of the situation.

Student: So, then, the situation determines the form rather than trying to lay a form onto a society?

Dorje Dradül of Mukpo: That's right. Yes, very much so. For example, we needed to have the lights switched on here tonight. If we didn't switch them on, it would be too dark to have a talk. But we don't all go over to the light switch together. We designate somebody to switch the lights on. We all agree that it's nighttime, it's too dark to have a talk in this hall, and we need light. Then somebody is appointed to go over to the switch and turn on the lights. That is constitution for you.

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2. The abhidharma—literally, the "special teaching"—represents the earliest compilation of Buddhist philosophy and psychology. It is a codification and an interpretation of the concepts that appear in the discourses of the Buddha and his major disciples.

SIX

Mirrorlike Wisdom

Coming to the Western world, I encountered the makers of the clocks, big and small, and the makers of other machines that do wondrous things—such as airplanes and motorcars. It turned out that there was not so much wisdom in the West, but there was lots of knowledge.

OUR BASIC THEME is still the primordial dot. From that dot, the open sky dawns, which is to say, great vision arises and expands. Trust arises out of that, and from that trust arises the need for renunciation. Because of renunciation, we can be *daring,* which is the principle of letting go.

In the ordinary sense, *letting go* means being carefree and giving up any discipline. It means to hang loose or to stop being square. It can have the connotation of going against the societal norms you were brought up with, whether it be the Protestant ethic or Orthodox Jewish ethics. In modern-day Catholicism, some of the monastic traditions are becoming more informal. For instance, a priest may not use the confessional box to hear confession. Instead of wearing a habit, monks and nuns might dress in lay clothes, maybe even jeans. Instead of saying mass on the sanctified altar, priests might conduct the ceremony in the middle of the church. Instead of speaking or praying in Latin, they now use the colloquialism of their national tongue. Instead of having organ music, the church might invite jazz musicians to present their own songs as prayers.

The Shambhala approach to letting go is more like having an excellent running conversation in Latin or Sanskrit. Or it is how to speak the

English language properly, with tremendous feeling. Letting go is the eloquent expression of speech, the expression of dignified existence. With body loose and available, it is highly controlled awareness joined with inquisitive and open mind. Those are the expressions of letting go.

This is not *my* version of letting go at all. I do not take personal credit for it, nor should I. It is purely my upbringing as a Shambhala person. As a child in the monastery in Tibet, I was brought up very strictly. At the age of five, I began to study and learn to read, write, and think. While I was learning the alphabet, I was taught to sit up properly. I was told that it is bad for you to hunch or lean over when you are memorizing the alphabet. I was told that my handwriting would be like my posture, so I shouldn't hunch over. I was warned that my pronunciation would also be bad if I didn't sit up straight. I was told, "Sit upright, read with upright posture, and write with upright posture."

I was never allowed even the shortest break of any kind. All preoccupations or excuses were completely undercut. I had a private tutor, so I was the only person in the schoolroom. There were no other students to compare notes with or to have as a reference point at all. In this country, I suppose, if you were put in such a situation, you would think it was a torture chamber. But starting from the age of five, I went along with my life and my surroundings. I was not intimidated by the sternness of my tutor, and somewhere in the back of my mind, I realized that there was something right about this stern education and training of a young boy of five years old.

My tutor was like my parent. He attended me constantly: He helped me dress, and he served me food. He even escorted me to the toilet, which was somewhat claustrophobic—because you're hoping to take *some* time off. Twenty-four hours a day of discipline. My tutor slept in the same room with me. If I had a bad cough and I woke up in the middle of the night, he would also be alert. He was always ready to serve tea, water, or anything I needed. So he was a good servant, as well as a very unreasonable teacher. He was usually very stern, with occasional affectionate remarks.

Such an education is very rare these days. The closest thing in the Western world, I suppose, would be the British public school system, but even there, nowadays, they have relaxed the system enormously. In any case, that approach is somewhat insensitive and Victorian in style. In this country, such a system of educating a child is nonexistent.

The parents of the fifties and sixties felt that their strict table manners and discipline had failed. Many of their children rejected them and became revolutionaries or hippies or did all sorts of strange things. The parents took this on themselves and thought they had done a bad job of raising their children. Moreover, they felt out of date and too old-fashioned to fit into the modern world. Some of the children reformed, if I may use that word lightly, and they reconnected with their parents, so the older generation felt somewhat better because the children became more reasonable or conventional than they used to be. But the parents still felt they had done a bad job. So some of them, in turn, loosened up in the wrong sense. They gave up the dignity of their earlier days, and they, too, learned to dress sloppily. They rejected their silver chandeliers and sold their crystal glasses at garage sales, and they purchased a plastic kitchen set, unbreakable.

While I was growing up in Tibet, I was so attracted to the American way of life and the Western style of doing things. I thought that Westerners must have a very subtle wisdom and etiquette. They knew how to build airplanes, complex machines, and fantastic wonders of scientific technology. With such wisdom in the gadgetry world, I thought that the makers of the gadgets must have a similar personal discipline.

I was given my first watch when I was fourteen years old. It was from England, and I couldn't resist opening it up to see how it worked. I took it completely apart. I tried to put it back together, but it no longer worked. Then I was given a clock that chimed. It was a gift from another Tibetan teacher, another rinpoche, who incidentally was the brother of one of my main teachers in Tibet: His Holiness Dilgo Khyentse Rinpoche. Everything worked perfectly inside this clock, so I decided to take *it* apart. I wanted to compare the parts of the clock with all the mechanical parts that I had previously disconnected in my wristwatch. I laid the parts from both timepieces side by side and tried to figure out how these machines worked, how they actually hung together.

When I took the clock apart, I could see the mistakes I had made with the watch, and I was able to put the clock back together. In fact, I got both of them back together, I cleaned them, and they worked better than before. I was quite proud of that. I thought that the Western world must have *such* discipline, minute precision, profound detail, and patience, based on all those little screws that had to be screwed in. I thought somebody had made each little piece with his or her own hands.

Naturally, I had no concept of factories at that point. I was very impressed, and I had a great deal of respect.

Then, coming to the Western world, I encountered the makers of the clocks, big and small, and the makers of other machines that do wondrous things—such as airplanes and motorcars. It turned out that there was not so much wisdom in the West, but there was lots of knowledge. Moreover, everything seemed to be based on the notion of a warning system. People were afraid of getting hurt, afraid to even go outside without wearing a coat and hat, in case they might catch a chill. Englishmen in particular always go out with their umbrellas, whether there is rain or not.

My first exposure to the Western world was in Britain, where I went to university at Oxford. I'm afraid my respect for Western daringness thinned out a little bit, but I retained tremendous respect for the accuracy I encountered. I met many scholars in Oxford and elsewhere in Britain. I found that they wanted to be very accurate in their understanding of Sanskrit or Buddhism or their own traditions. I took a course in comparative religion and also a course in contemplative practice in Christianity while I was at Oxford. I found the presentations to be somewhat technically oriented rather than wisdom-oriented. The only wisdom-oriented Christians I met were some Jesuits, who were very interesting. One of their main purposes is to convert non-Christians to Christianity. The particular Jesuits I met were interested in converting *me* to Catholicism. Many of them had been to Sri Lanka, India, or other parts of Asia.

The first Jesuit emissary to Tibet was sent by the pope in the eighteenth century. This Jesuit priest was told first to study the language and then to have a debate and win the Tibetans over. He actually wrote a book about his experiences. After the debate, nobody was converted. The reason nothing happened was because of his exposition of the resurrection of Christ from the dead. In the Tibetan tradition, there is a term for somebody who rises from the dead. It refers to a ghoul. Unfortunately, that's the term the priest used. So when he was explaining how Christ rose from the grave, the Tibetans thought he was talking about worshiping a ghost, which horrified people.

Coming back to the point, our Shambhala training has actually come from the older generation's wisdom, from an even older generation than the parents of the fifties. Our current upbringing and educational systems might be obstacles to daringness. Obviously, it is impossible for

you to uneducate or de-educate yourself completely. You don't have to, but your system of thinking has to be changed into the Shambhalian point of view. That is to say, you should not be afraid of ignorance or stupidity.

When we discussed renunciation, we talked about not being afraid of setting-sun people. This is similar. The first point of daringness is to take pride in yourself. Even if you forget what you've learned, due to not being mindful, you don't panic. You will recover what you've forgotten if there is a sense of self-respect. Suppose you forget the name of your best friend who saved your life forty years ago. You are telling your life story to someone, and suddenly you go blank. You don't remember the name of the person who saved your entire life. You don't panic because of your knee-jerk stupidity and ignorance. That person's name is bound to come back to you, sooner or later, unless you don't let go. If you keep trying to think of that person's name, you might forget it eternally.

So we shouldn't be afraid of our own forgetfulness. When you are frightened by something, you have to relate with fear, explore why you are frightened, and develop some sense of conviction. You can actually look at fear. Then fear ceases to be the dominant situation that is going to defeat you. Fear can be conquered. You can be free from fear if you realize that fear is not the ogre. You can step on fear, and therefore, you can attain what is known as fearlessness. But that requires that, when you see fear, you smile.

The Tibetan word for a warrior is *pawo,* which means "a brave person." If you don't work with a situation properly, you might hurt someone, which is the mark of cowardice and impatience. People kill an enemy on the spot because they feel they can't be bothered, which is a mark of laziness; because they hate someone so much they want to see them die, which is a mark of ignorance; or because they would like to strike the person dead, which is a mark of aggression. The warrior, pawo, would never do that. Challenges are the working basis. That is why we have a world. If you slaughter everybody in the whole world, you have nothing left to work with—including your lover. There's nobody left to play with or dance with.

I don't want to sound arrogant, but I do feel that the training I've gone through is very worthwhile. I'm so grateful to all of my teachers and my tutors. I'm utterly grateful to them—at least at *this* point! By creating the Shambhala Training, I'm trying to provide each of you with

a similar training, as much as possible. Obviously, you don't each have an assigned tutor to follow after you. It would be somewhat difficult to provide that. Instead, you are expected to be your own tutor and to be extremely watchful—not by looking out for danger but by being open and disciplined.

The final topic is wisdom, which is connected with an appreciation of hierarchy. Once you have discovered hierarchy or a sense of universal order, you have to tune yourself in to that. You have to make yourself available and attune yourself to that situation. That is very important. Tuning yourself in to the hierarchy of the Shambhala world means that you are willing to fight or create obstacles or at least to reform the setting-sun political systems, using whatever capabilities you have. We are not talking about having marches or anything like that. But in your own life situation, you have to realize and resist the setting-sun demands to have winter throughout the year, summer throughout the year, autumn throughout the year, or spring throughout the year. You have to recognize the problem of being one-dimensional or cultivating only one season in your life, and then you have to allow some system of wisdom to enter into your state of existence.

We are talking about how to work with very simple situations, such as talking to your landlord or landlady about the rent, consulting with your bank manager about taking out another loan, depositing money in your checking account, buying another house, doing your grocery shopping at the supermarket, or dealing with your dry cleaner. Whatever situations you are working with, you have to be aware that every step you take is very precious. You cannot change this world into the Great Eastern Sun world with a snap of your fingers. It can only change stitch by stitch. What thread you use, what kind of needles you use, and how you sew the fabrics together—that is purely up to you.

You might feel that this is such a small-minded approach that it will have almost no effect at all. Particularly if you are gung ho on Shambhala vision, you might be so impatient, thinking that this is taking too much time and won't have any effect. But that is not the case. We must go step-by-step, starting from square one. Pay attention to your environment, to your relations with your landlady, your landlord, your grocery store, your bus, every place you go, everything you do habitually. Look at them twice, thrice. How you deal with the cockroaches in your apartment, how you vacuum your floor, even how you flush the toilet: Any

dealings that you have with the outside world, so to speak, have to be witnessed thoroughly and watched very carefully. You do not need a tutor like I had. You have hundreds of tutors around you. All those situations are your tutors, and they will give you the message.

Wisdom is not purely the product of intelligence. You have to work on things personally. It's not exactly hard work, but it's taxing in some sense, because you have to be constantly alert, all the time. The notion of wisdom is the same as prajna, or the discriminating awareness that we discussed earlier in the context of renunciation. I am using the word *wisdom* here because what you are being given is something that can only be taught to you in the form of a hint. Having been given the hint, you pick up the message spontaneously. That is wisdom.

Wisdom is what joins heaven and earth. You bring your zafu and *zabuton,* your meditation cushion and your meditation mat, together for the sitting practice of meditation. When the gong rings, you and your cushion are joined together. That is joining heaven and earth. I'm putting it on a very elementary level. Joining heaven and earth is not like making a decision. It is the principle of a mirror. You have electricity or daylight, which is heaven. You have your body, your face, your uncombed hair, your beard—which are all earth. Then you have the mirror, which joins together that heaven and earth. When you look in the mirror in the daylight, you can comb your hair nicely; you can shave your beard properly. So wisdom is the principle of a mirror.

I had an interesting conversation with someone about the movie *Star Wars.* There is a famous phrase in the movie, which is "May the Force be with you." It's rather like saying, "May energy be with you." That is not a scientific approach. You just take a certain attitude, and by assuming that attitude, you accomplish the whole thing. When I heard that phrase in the movie, I was very excited, because it reminded me of the presentation of the Shambhala principles. Dot: force. You don't have to be scientific about it. At this point, if you need a reminder, the dot will be your password. When you have a dot, you are not even in the junction, but you are on top of the situation. Think of a dot in space. Dot.

Whoever makes the final and primordial connection with the dot will be the king or queen of Shambhala, who joins heaven and earth. But there is not even a king. There is just the dot. The dot king. Just a tiny black dot who is the king of Shambhala. It is possible that people can achieve that, in the same way that we talk about enlightenment. How

many buddhas will there be? How many kings and queens of Shambhala will there be? It is saying the same thing.

I don't think any of those kings and queens will go dotting off on their own, because their dot is actually a calligraphy. You need paper and ink to make a dot. The ink and the paper are the subjects of Shambhala, who are the ground of physical discipline, psychological discipline, and speech discipline, accomplished all together. Because the ground of discipline exists, therefore, the king or ruler can exist. Dot exists, but it is not a human creation.

Try to practice and think about what has been discussed here. I have tried to be as straightforward, honest, and genuine as one human being can be in talking to another human being. I think you know that. My heart has softened toward all of you so much. I love all of you. Thank you.

Good Morning within the Good Morning

Because of my forefathers,
Because of my discipline,
Because my court, the tutors and the disciplinarians, have been so tough with me—
You taught me the Shambhala vision.
I feel enormous gratitude.
Instead of sucking my thumb,
You taught me to raise head and shoulders.
With sudden unexpected eruption,
I have been blown into the cold land of a foreign country.
With your vision, I still perpetuate the discipline you taught me.

On this second occasion of the Shambhala Training of Five,
I would like to raise a further toast to the students and their practice:
May we not suck our habitual thumbs,
May we raise the greatest banner of the Great Eastern Sun.
Whether tradition or tales of the tiger,
We will never give up our basic genuine concern for the world.
Let there be light of the Great Eastern Sun
To wake up the setting-sun indulgence.
Let there be Great Eastern Sun in order to realize
Eternally there is always good morning.

Written on the same day that the talk "Mirrorlike Wisdom" was given.

Part Two

BRILLIANT

Sacred Existence: Joining Heaven and Earth

SEVEN

Sacredness

NATURAL LAW AND ORDER

When you experience that there is such a thing as basic goodness and that things are in a natural order, you realize that there is no natural evil. There's no fundamental evil trying to destroy the world. On the contrary, you begin to feel that you are being protected and nourished, even cherished, by the norms of natural order. Then you can respond to situations quite naturally. You respond to the four seasons. You respond to color. You can always relate with the natural goodness that does exist.

IT IS MY INTENTION, basically speaking, to make the Shambhala training available to the world independent of any demand for a spiritual or religious commitment. The commitment that is needed is individuals' desire to elegantize their lives. In order to survive and maintain our elegance and, positively speaking, to maintain our arrogance, one of our main concerns should be how to lead our lives fully and properly, as we deserve to. We can choose to lead our lives on the basis of confidence, fearlessness, and elegance. Tomorrow is Halloween. If we can be genuine tonight, we could surpass the possibilities of dressing up as somebody else for Halloween.

I would like to revisit the principle of basic goodness. Basic goodness: Why is it basic? Why is it good? We are not talking here about choosing good over bad or having allegiance to a good idea as opposed to a bad idea. We are talking about *very basic* goodness, which is unconditional.

Unconditional means that goodness is fundamental. You don't reject your atmosphere; you don't reject the sun and moon and the clouds in the sky. You accept them. The sky is blue. You have your landscape; you have your cities; you have your livelihood altogether. Clouds are not regarded as for or against you. Sunshine is not regarded as for or against you. Fundamentally, there is nothing threatening you, and nothing is promoting you either. That is fundamental goodness, natural law and order.

The four seasons occur free from anybody's demand or vote. Nobody can change that universal system. There is day; there is night. There is darkness at nighttime. There is daylight during the day, and nobody has to turn the light switch on and off. The survival of human beings is based on this natural law and order, which is basically good—good in the sense that it's sound, it's efficient, and it works, always. If we didn't have the four seasons, we wouldn't have crops, we wouldn't have vegetation, and we couldn't relax in the sunshine. We couldn't enjoy home cooking either, because there wouldn't be any food. We often take this basic law and order in the universe for granted, maybe too much so. We should think twice; we should appreciate what we have. Without it, we would be in a completely problematic situation. We couldn't survive.

Basic goodness is *good* in the sense that it's so basic and *therefore* it is good, not in the sense of good as opposed to bad. It is good because it works. It is a natural situation. The same thing could be said of our own state of being, as well. We have passion, aggression, and delusion. We cultivate our friends, we ward off our enemies, and we are occasionally indifferent. That setup is not regarded as a shortcoming of human beings, but it is part of the elegance and the natural equipment of human beings. We have every faculty we need, so that we don't have to fight with our world. And because the world is not particularly a source of aggression or complaint, therefore, it is good, and we are good. We can't complain that we have our eyes, ears, nose, and mouth. We can't redesign our physiological systems. For that matter, we can't redesign our state of mind, which comes along with the physiological systems anyway.

We have been equipped with nails and teeth to defend ourselves against attack. We've been equipped with our mouth and genitals to relate with others. Fortunately, we are also equipped with our intestines and our colons, so that food can recirculate: What we take in can be flushed out. Those natural situations are wonderful—ideal, in fact. Some

might say it is the work of a divine principle. Maybe. But those who couldn't care less about divine principles still have to work with this natural situation.

We should feel that it is wonderful to be in this world. How wonderful it is to see red and yellow, blue and green, purple and black. All of these colors are provided to us. We feel hot and cold. We deserve these things; we *have* them. Basic goodness is what we have, what we are provided with, the natural situation that *everybody* has earned from their childhood up to now. Fundamentally speaking, it is not good in the ordinary sense of good, good, goody, good. Neither is it particularly bad. It is unconditional.

The setting-sun world tries to manipulate basic goodness and make it into basic badness, saying that everything in the world is evil, including the four seasons, and everybody is trying to destroy each other. The setting-sun tradition even tries to revoke the creation of the world. According to the Christian tradition, God created everything at its best, as much as he could, for human beings. The setting-sun world is a democratic world that is always complaining and trying to redo God's design of the world and the rest of the universe (except on weekends and the Sabbath, when it can be very convenient for setting-sun people to take a rest). But when you experience that there *is* such a thing as basic goodness and that things are in a natural order, you realize that there *is* no natural evil. There's no fundamental evil trying to destroy the world. On the contrary, you begin to feel that you are being protected and nourished, even cherished, by the norms of natural order. Then you can respond to situations quite naturally. You respond to the four seasons. You respond to color. You can always relate with the natural goodness that does exist.

Basic goodness is basically *it;* therefore, it is good—rather than it is good as opposed to bad. So the first part of relating to basic goodness is appreciating that we have it and learning to apply our intelligence to manage or maintain that goodness. In a sense, we are learning how to take possession of basic goodness. It is not our possession, but nonetheless we have it, and we deserve it. And therefore, we can trust in basic goodness, which is the next topic.

Trust is the absence of neurosis, and trust is the epitome of well-being. Trust is also the essence of ideal comfort. Once again, we are talking about something very basic—in this case, *basic* trust. When you trust in goodness, you are making a connection with reality: with the rocks

and the trees, the greenery, the sky and the earth, the rivers and the fires, with everything that exists around you. You can always trust that blue will be blue, red will be red, hot will be hot, and cold will be cold. Trust also exists on a larger scale: You trust in the law and order of human society, which is that way because of *natural* law and order.

As your trust in natural order and law evolves, you find that you don't need extra entertainment to make yourself comfortable. You don't have to seek simple, trivial, and ordinary ways to keep yourself occupied. You can simply relax. So in that way, trust brings relaxation. When we take reality for granted, we are always seeking new entertainments, new ideas, and new ways to kill boredom. You get bored with an old trust, so you have to find a new trust. That is the essence of the setting-sun approach. You've had enough of whatever you possess, so you look for something new. You abandon old friends, give away your old equipment, throw away old clothes, and come up with new clothes, new gadgets, new friends. There is no loyalty and no exertion involved with that approach. You might even get tired of the rocks and the trees, the rivers and the mountains, the sun and the moon. You might have to move to another planet. Even then, you might get tired of your new planet. What are you going to do then?

Someone may eventually figure out how to completely change the four seasons. Maybe they'll do that at Disneyland some day. You would pay to see *that,* no doubt. They might build a big dome over that fantasy world. In the middle of summer, they would create an ideal winter for you. In the middle of winter, they would create an ideal summer for you. Human beings can be very tricky.

The opposite of that approach is to develop patience. In the English language, *patience* ordinarily means "to wait and see," "to endure the wait." In the Shambhala context, patience means *to be there.* It is simply being there, always being there. There is no connotation of being *so painfully there.* Patience is simple continuity and predictability. When you trust the natural sense of predictability, then you are patient, willing to be there. It's very straightforward and natural. Just be there. Just be there.

Out of patience comes joy. Realizing that you don't need any fresh, new, extraordinary things to entertain you, you can be there on the spot and celebrate what you have. You don't need new objects of appreciation. To witness and experience what you have is good enough. In fact, it's wonderful. It's already a handful, so you don't need anything extra.

Actually, in that sense, it feels more like a sense of relief than joy. You also feel healthy. When you are not searching for a substitute or a better alternative to what you have, you feel quite satisfied. That brings natural health and wholesomeness. Unhealthiness comes from searching for alternatives. The satisfaction of basic health is appreciating ourselves and what we have already, naturally speaking. We accept the world of heaven, earth, and human beings.

The Shambhala wisdom respects the sacredness and the beauty of the world. We don't try to change the color of the sky. There are all sorts of little tricks to make our world different. Instead of blue, you might like a red sky, or you might like to paint your beige bedroom bright red. But you don't have to do that, and you don't have to change yourself for the sake of boredom. You never get tired of having two eyes. If you get bored with having one nose and two eyes, you might want to exchange an eye for a nose. Or you might want to have lips on your eyes. You don't have to do that. You can actually accept what you have, which is wonderful already. Therefore, joyful satisfaction comes with patience.

When you feel satisfied, you become free from laziness, which brings exertion. Being free from laziness is not cranking something up. It is simply being meticulous, absolutely meticulous. You don't leave dirty dishes in the sink. That's the level of freedom from laziness we are talking about. You clean up after yourself. You appreciate all the details that are involved in cooking a meal, relating with your friends—your mate, your parents, your brothers and sisters—or relating with the bank, the garbage collector, your shoes that need to be shined, your clothes that need to be pressed.

In many cases, domestic life is purely regarded as a hassle. People feel that their time is too precious to spend on domestic details. If having an important job makes you feel that you work at a higher level of evolvement and that housework is beneath you, that is a setting-sun approach. Although you can afford to pay a housekeeper and order her or him around, telling the person to clean things up for you, the Shambhala training is interested in helping you to clean up your own life. That doesn't happen by paying somebody to mow your lawn, clean your clothes, and paint your house. You have to do some of those things yourself. Freedom from laziness does not come from spending a lot of money to send everything to the laundry because you can't be bothered to wash your own clothes. You send your clothes out to be washed, hoping that they'll look

good when they come back—but usually they don't. You can't use money to become free from laziness. You have to actually clean up after yourself and pay attention to every detail. You have to look into things personally. That approach will save you a lot of money—which is beside the point. It saves you from a lot of setting-sun possibilities, and out of that meticulousness comes genuine exertion. Understanding that nobody is going to add up your sums for you; you do the adding up yourself.

Then, although we may be free from laziness and gain exertion, beyond that, there is still a sense of cowardice or general anxiety. We feel a general nervousness about leading life, dealing with our livelihood, and working with others—our friends, lovers, parents, or anyone else. The only thing that corrects that situation of nervousness is to feel that both you and your environment are fully included in sacredness. You're not just an ordinary Joe Schmidt or Suzie Jones trying to lead a reasonable life. According to the Shambhala vision, you are sacred, and your environment is also very sacred. The sacredness is not from the point of view of religiosity. Rather, because you pay so much attention to your environment and because you are so concerned about the details as well as the general pattern of your life, therefore, the environment and the discipline that you have are extremely sacred.

When you develop faith or conviction in that sacredness, then, no matter what you are doing, you will find that different kinds of messages are evolving. When you pay attention to details or to your lifestyle in general—whenever you pay attention to the basic realities—nature begins to speak to you. It dictates to you, so you have a natural reference point happening all the time. In every ordinary life situation as well as in extraordinary life situations, there is always feedback from the environment as well as from your existence. This brings real fearlessness.

Fearlessness is the absence of cowardice. That is to say, cowardice, or uncertainty, comes from speed, from not being on the spot, and from not being able to lead life properly and fully. You miss a lot of details, and you also miss the overview. To correct that, you need *room* for fearlessness, which comes from having faith in your existence. Basically speaking, fearlessness is not particularly a reward or a goal, but fearlessness is part of the journey on the path. Fearlessness alternates with fear, and both of those are kindling for the fire. You are nervous, speedy, fearful. Then that brings another area of steadiness, solidity, and calm. So fear and fearlessness constantly alternate.

The end product is natural victory. Nervousness is not particularly bad. It is just a growing pain, a teething pain. Out of that, ultimately speaking, we find that we are steady, perceptive, and aware of details. At the same time, we begin to discover total basic goodness. Finally, that allows us to understand the true meaning of freedom. Often discipline makes people feel claustrophobic. They feel that the discipline is so big and personally invasive. They feel they have to get into this *thing,* called "The Discipline." That feeling can kill the spontaneity and the freedom that exist. Freedom doesn't mean that people should be free to do anything they want. But when we apply discipline, we should feel that it's spacious rather than that it's being dictated to us from just one angle. Then we will feel that we actually possess the world of heaven, the world of earth, and the world of human beings. It feels so spacious. Therefore, we delight in our practice rather than feeling that we've been sucked into a little vacuum.

When you were told to do certain things in school or when your parents told you to do something or perhaps when you were involved in other spiritual traditions, people made you feel guilty and bad. You were told that the only way to learn was through constant correction. There is so much punishment involved in learning. You're bad; therefore, you'd better be good. If you are a bad speller, you're told how bad your spelling is, so that you will learn to spell properly. If you can't maintain your composure during a dance performance, you're told how clumsy you are. Therefore, you'd better work hard to be a good dancer. That kind of logic is frequently used to educate people, and it has affected a lot of you.

Shambhala education is education without punishment, absolutely. Many people have tried that approach but find it quite difficult. They often end up punishing people anyway. It's tricky, but I think it's quite possible. We can be free from the mentality of praise and blame. We can create the world of basic goodness, that world that is good altogether, and nothing in that world is detrimental or problematic. To start with, there is an area of *good white.* Then, in the middle of that, you put a little dot, which is the good yellow of the Great Eastern Sun.[1] That should make you smile.

1. The author is describing the Great Eastern Sun pin that students in Level Five of Shambhala Training receive.

EIGHT

The King of Basic Goodness

Because we know what to accept and what to reject, therefore, we are ready to fully join the world of basic goodness. That particular world is ruled and managed by a king or queen, who is capable of joining heaven and earth together. When we talk about a monarch here, we are talking about that which rules the world in the form of basic goodness. From this point of view, we regard basic goodness as the king or queen.

WHEN YOU ARE THOROUGHLY SOAKED in unconditional goodness and open mind, you become extremely insightful, knowing what to reject, and what to accept, and also understanding the basic notion of discipline. That brings renunciation.

The Shambhala idea of renunciation is very personal. It has nothing to do with giving up something bad, harmful, or trivial. Renunciation is necessary to make oneself more available, more gentle, and more open to others. The barriers between oneself and oneself and between oneself and others are removed. The basic temptation to take time off is also removed. Any hesitation and any form of warding off or putting up obstacles in order to maintain one's privacy are removed. We renounce our privacy, for the sake of both others and ourselves. Therefore, renunciation has a sense of sacrificing one's own privacy and personal comfort, as well as the temptation to take time off, take a break.

Having realized the universal possibilities of unconditional goodness and seen that there is already natural law and order, we begin to feel somewhat claustrophobic, because we realize that basic goodness is im-

possible to possess personally. You can't make a pet project out of basic goodness. The greater vision of basic goodness may seem like a fantastic idea. Nonetheless, sometimes you feel that you need to localize it somewhere. Basic goodness is such a good thing to have; therefore, you would like to own it and put your initials on it. You think that you would like to take just a little pinch and keep it in your pocket, a little piece of basic goodness to nurse in your own little pocket. So the idea of privacy begins to creep in. At that point, it is necessary to renounce the temptation to possess basic goodness. You can't hold it in your pocket or put your seal and your initials on the dotted line of basic goodness.

Renunciation means giving up a localized approach, a provincial or personalized approach. Sometimes, when we experience vastness, we feel that it is too vast. We need a little shelter. We need a roof over our head and three little square meals to eat. That's one of the ways the setting-sun concept came about. Although we realize the Great Eastern Sun is vast and good, we can't handle it. So we build a little kiosk, a little home, to capture it. It's too bright to look at directly, but we'd like to take photographs of it, put them in a square picture frame, and keep them as a memory. I suppose the idea of tourism came from that, too. So the idea of renunciation is to ward off small-mindedness of that type.

Renunciation relates to both what to ward off and what to cultivate. It takes place in the atmosphere of basic goodness, with patience, without laziness, and with faith, as we discussed in the last chapter. Moreover, the environment of renunciation comes from the environment of the sitting practice of meditation. In meditation practice, you watch your breath, and you regard thoughts as purely your thinking process, your thought process, without punishing them or praising them. So while thoughts that may occur during sitting practice are regarded as quite natural, at the same time, they don't come with credentials. The Sanskrit word for meditation is *dhyana;* the Tibetan term is *samten*—which both refer to the same thing: steady mind. Mind is steady in the sense that you don't go up when a thought goes up, and you don't go down when it goes down, but you just watch things going either up or down. Whether good or bad, exciting, miserable, or blissful thoughts arise—whatever occurs in your state of mind, you don't support it by having an extra commentator.

Sitting practice is very simple and direct, and in the Shambhalian style, it is very businesslike. You just sit and watch your thoughts go up

and down. There is a background technique, a physical technique, which is working with the breath as it goes out and in. That automatically provides an occupation during sitting practice. It is partly designed to occupy you so that you don't evaluate thoughts. You just let them happen. In that environment, you can develop renunciation: an ability to renounce extreme reactions against your thoughts or for them. When warriors are on the battlefield, they don't react to success or failure. Success or failure on the battlefield is just regarded as another breath coming in and going out, another discursive thought coming in and going out. So the warrior is very steady. Because of that, the warrior is victorious—because victory is not particularly the aim or the goal. But the warrior can just be—as he or she is.

There are three categories or principles of renunciation that I'd like to introduce. I try to be kind and not present too many categories, but these will actually enable you to think constructively.

Caring for Others

Caring for others is the first level of renunciation. What you reject, or renounce, is caring completely for yourself, which is regarded as selfish, or for that matter, shellfish: carrying your own hut, your own shell, your own suit of armor with you. According to the traditional Buddhist stories of karmic cause and effect, lone ladies and lone lords may reincarnate as tortoises or turtles, who carry their own homes around with them. So *selfish* and *shellfish* are synonymous. That's what we have to avoid.

Caring for others means that you have to be stable within yourself. The ground for that is being *free from doubt.* Having experienced the trustworthiness of basic goodness, therefore, we have faith in goodness, which brings the freedom from doubt that is necessary in order to care for others. When people think about helping others, they often worry that, if they open themselves up, they will catch other peoples' germs and their diseases. They wonder, "What if we open up too much? What is the self-defense mechanism?" So the first thought people have is, What are they opening themselves up to, and how can they protect themselves? But if you are without doubt, that in itself is protection. Then you can open yourself fully to others, with gentleness, kindness, and car-

ing—which brings daring. Caring for others, free from doubt, brings daring. Got it?

Daring is the result or the active aspect of fearlessness. When you experience a lack of fear, then what you *do* with fearlessness is daring, or letting go. Because you care for others, you have fearlessness, you have faith, there's no doubt, and you become daring. Traditionally speaking, even the most savage animals have developed gentleness and loving-kindness toward their own young. With that logic, any one of us is capable of being kind to others. Let alone when our motivation comes from basic goodness! That brings many more possibilities of being kind to others and being daring.

To work for others, a certain amount of gallantry is necessary. In other words, you have to rid yourself of crude anxiety, which you do by trusting yourself more. You learn to trust yourself by having a good experience of being by yourself. During this portion of your life, you might spend a lot of time alone, being by yourself and practicing sitting meditation, which *is* being by yourself. At this point, you don't need others to help you; you just need to be by yourself.

When you are able to overcome crude dissatisfaction and anxiety, then you don't need to look for any further extraordinary revelations. You can actually launch yourself in working with others right away. Working with other people has two facets: It's not just helping somebody else, but it has an effect on you as well. By working with others, you learn how to pull yourself together at the same time. To do so, you have to be genuine. You have to have been working on yourself for some time, so that others will have trust in working with you. When they express their frustrations to you, you don't completely freak out or try to avoid them. You have to be patient and understanding, which only comes from being somewhat soaked in working with yourself. I think that applies in any kind of educational system anywhere.

Knowing What to Accept and Reject

Daring to work with others brings insightfulness, or intelligence, which leads to the second principle of renunciation: knowing what to accept and what to reject for the benefit of others. Caring for others doesn't mean that your open, kind heart is willing to let any diseases in existence

come into you. You have to be very healthy at the same time. To maintain that type of healthiness, we have to know what to do and what not to do. But we can't be hard-nosed about it; we don't become aggressive or paranoid people or, for that matter, hypochondriacs. We can't do everything that's available, nor should we do nothing. We have to choose. Acceptance and rejection, in this case, are not an expression of your partiality toward one thing or another; they are much more unconditional than that, and they are a mark of intelligence. Our intelligence provides a way of sorting out what to do, what not to do. Out of that comes *gentleness*. We know what to accept for the benefit of others and what to reject for the benefit of others. Therefore, our entire life, our entire existence, including our out- and in-breath, is dedicated to others.

The King of Basic Goodness

The third principle of renunciation is quite interesting. Because we know what to accept and what to reject, therefore, we are ready to fully join the world of basic goodness. That particular world is ruled and managed by a king or queen, who is capable of joining heaven and earth together. When we talk about a monarch here, we are talking about that which rules the world in the form of basic goodness. From this point of view, we regard basic goodness as the king or queen. It is almost an entity in itself, not just a metaphysical concept or an abstract theory of natural order.

Another way of putting this is that what joins heaven and earth together is the king or queen, and therefore, it is basic goodness. In other words, if there is natural law and order, the principle of royalty, or the principle of the monarch, already exists. Because the principle of the universal monarch joins heaven, earth, and human beings together, therefore, we can join our body and mind together as well. We can synchronize mind and body together in order to manifest as Shambhala warriors.

The conventional idea of a monarch is based purely on the heaven principle. In the West, when the industrial revolution happened, it was regarded as the utterance of the earth. In that situation, earth is completely opposed to heaven, so there shouldn't be any monarch. The logic goes that, if you want people to be happy and have good salaries, if the

workers are to be treated well, there shouldn't be any heaven. There should be purely earth. In the Shambhala tradition, however, as well as the traditions of imperial China, Japan, and India, it is necessary to have a king or queen in order to join heaven and earth together. The Chinese character for the king is three horizontal strokes with one vertical slash in the middle, which represents heaven, earth, and human beings joined together. When people have lofty ideas that they aspire to, they do not fall into the depressions of practicality alone. At the same time, to avoid purely having lofty idealism, you need the working basis of earth.

Communism has suffered a lot from not being able to join heaven and earth. The communists started out being earthy people. "Workers of the world unite!" However, when the communist empire developed—as in Russia, for instance—the communists could not help creating heaven: a *vision* of communism. Subsequently, the only way they have found to bring heaven and earth together into a balanced situation is to copy capitalism. It's not quite heaven, exactly, but to them, it might be the closest thing. Capitalists believe in religion, and capitalists have more decorations on their military uniforms, more flags. In the beginning, the communists regarded those things as absurd. Later, they began to have all kinds of ribbons, bars, and uniforms. Look at what Mother Russia has produced. So coming to the point, they don't really know what they're doing!

On this planet earth, there has been a problem of joining heaven and earth, which produces tremendous chaos. Moreover, there is a problem joining mind and body together. Synchronizing mind and body together is a *very* big deal in the Shambhala tradition. I recommend kyudo, the Japanese art of archery; the tea ceremony; and flower arranging as Eastern disciplines to help synchronize mind and body together properly. From the Western tradition, I would recommend the discipline of horseback riding in the dressage style as a practice to synchronize body and mind. Dressage is a unique discipline, very sane and enlightened, that trains you in how to synchronize mind and body together. I'm sure there are a number of other Western disciplines that can help to join mind and body together.

In summary, the three principles of renunciation are (1) having a kind attitude toward others, free from doubt, brings daringness; (2) realizing what to accept and what to reject brings gentleness; (3) realizing that



The Chinese and Tibetan characters for "imperial." The middle character, three horizontal lines joined by one vertical line, is the character for "king," described on page 247.
CALLIGRAPHY BY CHÖGYAM TRUNGPA.

the monarch joins heaven and earth; therefore, our body and mind are synchronized together.

In the study of Shambhala principles, the king principle, the principle of royalty or monarchy, is shown at its best, before it's been corrupted. Royalty in the Shambhala world is not based on creating a Shambhala elite or a class system. In that case, I wouldn't share the Shambhala vision with everybody. I wouldn't be telling you about this at all. I would probably have selected ten or twenty people to hear about the universal

monarch who joins heaven and earth rather than discussing this openly. Why should I tell you these things? One of our topics, gentleness and opening up, has something to do with it. Every one of you can join heaven and earth. You could be a king or queen—every one of you. That's the switcheroo, the great switcheroo. That's why the entire vision is shared with everyone. That is a very important point. I feel neither apologetic nor arrogant about sharing the ideal concept of the kingdom with you. It seems quite natural: everybody should know how the trees and plants grow and how they experience hierarchy in the four seasons. You can all see how the ultimate ruler conquers the universe—which is something more than a medieval king or a temporal king.

We don't have many kings and queens left on earth these days, and many of those we do have seem to be on their way to becoming private citizens, anyway. Nonetheless, in any business and any organization, including educational or social ones, human beings have found that they still need a manager or a director of some kind. Hierarchy develops out of that. If you want to set up a restaurant, you need a manager, who is the king or queen. Then you can have waitresses and waiters and other employees as the ministers of the realm. Then you have the king's workers, which is the public. If you own a business, your investors might be regarded as the ministers, and you are the king or queen. At a bank, the king or queen principle is the bank manager, and then you have all the various other parts of the court represented by various positions. Organizational systems always work that way, but we are shy of pointing it out. The approach of Shambhala vision is to acknowledge hierarchy but to insist that people throughout the hierarchy—high, medium, or low—learn to conduct themselves in the Shambhala style. The highest in rank do not exert their power from arrogance but from a sense of humbleness, genuineness, and sympathy. It goes right on down the line that way.

Hierarchy is already there. Whether you are in a completely democratic or a communist system, you still cannot help having a manager in your restaurant. Wherever you go in the world, they always have those systems, which human beings have found to be the best working basis. You always have a Chairman Mao or a Castro in the communist world, and you have a president of the United States, in spite of democracy. A democracy still has a president. If a country were truly democratic, there

wouldn't be any leaders at all—which can't happen. A country can't run that way. An organization can't run that way. There is always hierarchy.

But hierarchy has been mismanaged and misused. The ambition of Shambhala vision is to rectify that situation, not to make the situation more autocratic or dictatorial. Leaders should be more humble, and workers should be more proud, more arrogant maybe. By the leaders' having humbleness and the workers' having more arrogance, there will be a meeting point somewhere. Enlightened society can function that way, in the juxtaposition of the two, in generations to come.

Often, the workers do not have enough arrogance. They feel bad because they don't have enough money and possessions. The leaders have too much of both. Even in many democracies, the leaders are arrogant and proud—and sometimes deaf and dumb. In 1980, members of the United States Congress hosted a luncheon for the head of my lineage of Tibetan Buddhism, His Holiness the sixteenth Karmapa. I was invited to accompany him to the Capitol, where I met a number of representatives and senators, including a senator who was supposed to be announcing his candidacy for the presidency soon.

These people were completely deaf and dumb, completely gone cuckoo! During the luncheon, they kept running out to vote on the floor of the House or the Senate. Whenever a button would light up on the wall, they had to run out and vote. I was quite *amazed* that they could keep track of *anything,* because *they weren't there.* It was amazing. You could actually tell who was the highest and who was the lowest on the totem pole by how crazy they were. The higher they were, the crazier. What does that say about people in positions of power? The more power they get, the crazier they become.

At lower levels of government, in my experience, it's quite different. I also accompanied His Holiness when he visited the city council of Boulder, Colorado, and those people were quite smart and remarkable. If the council members met the members of Congress, I wonder how they could communicate with each other. The congressmen were *quite* amazing. And judging from that, imagine what a president would be like!

That seems to be the setting-sun idea of hierarchy. As you go higher, you don't even have to think. You just go bananas. By contrast, that should give you some idea of how to join heaven and earth. I would like to encourage the sitting practice of meditation, because I would like to



A luncheon at the U.S. Capitol in 1980 in honor of His Holiness the sixteenth Gyalwa Karmapa *(see page 250)**. Senator Charles Percy is being introduced to His Eminence Jamgön Kongtrül Rinpoche by the Karmapa. Chögyam Trungpa is shown to His Holiness's left, and the Tibetan translator is standing to His Holiness's right. The logo of the Karmapa can be seen on the banner behind them.*

PHOTO BY U.S. CAPITOL POLICE. FROM THE COLLECTION OF THE SHAMBHALA ARCHIVES.

see that what *we* do in the Shambhala world is definitely genuine. That genuineness has to come from you. I might present something genuine, but you might switch it into something else. Through the practice of meditation, you can make sure that the high standards of genuineness are kept properly and fully. At the same time, please enjoy yourselves.

NINE

How to Cultivate the Great Eastern Sun

Whether you have a good time or a bad time, you should feel sad and delighted at once. That is how to be a real, decent human being, and it is also connected with the Buddhist principle of longing, or devotion. Longing is the hunger for sacredness. When you begin to feel you're too much in the secular world, you long for a sacred world. Therefore, you feel sad, and you open yourself up that way. When you feel so sad and tender, that also brings ideas for how to uplift the rest of the world. Joining sadness and joy is the only mechanism that brings the vision of the Great Eastern Sun.

TO SUMMARIZE OUR DISCUSSION SO FAR: developing the ground of basic goodness is based on the idea of trust. Trust brings patience, freedom from laziness, and faith, which automatically lead to renunciation. At that point, we become quite clear as to what to accept and what to reject in order to care for others, and we begin to realize the merit of the sitting practice of meditation. Developing discrimination about what to accept and what to reject results in gentleness and also in realizing that the king of basic goodness joins heaven and earth together. Therefore, we find ourselves able to work with synchronizing mind and body together.

The fruition that we have now reached is connected with *know-how*—knowing how to go about practicing all of these lofty principles. We have to know how to act or manifest fully. We are not going to spend unnec-

essary time philosophizing or legitimizing the Shambhala principles. Time is short, and the situation is urgent. So we don't have time to discuss metaphysics, but we do have time to discuss know-how, how to do it. I would like to share that particular wisdom with all of you. In fact, I'm delighted to do so.

Working with yourself always involves a journey. As part of the journey, every one of us has to go through our own garbage. Some of it is real garbage, which should be discarded, and some of it is organic garbage, which can be recycled. One important point is that, when you're going through your garbage and sorting things out, you have to admit to yourself that you are not being a 100 percent ideal student. You improvise, you stick with your own neurosis sometimes, and you are cheating yourself, somewhat. As long as that is acknowledged, it is not regarded as absolutely evil at all. How much of the journey is genuine and how much of it is hypocritical is very hard to sort out. As long as you just keep doing it, it's fine. It only becomes problematic if you try to philosophize or rationalize the whole thing.

As far as the Shambhala principles are concerned, we don't believe in original sin. You are not fundamentally condemned. In fact, quite the opposite. Fundamentally, you are good. In spite of your hypocrisy, you are capable of being good, and what you express will be good as well. It will work out fine.

In discussing know-how, our larger theme is letting go: knowing how to let go, what to let go, and how to relax in our world. In many cases, you've been given guidelines for how to relate with yourself and how to relate with others, but you haven't been given any guidelines for how to experience freedom. The expression of freedom has to come from you. Letting go is not being purely carefree in a sloppy style. You have to evaluate what portion of discipline should be maintained in the name of integrity and what portion of discipline should be relaxed. So letting go is still a training process. At the same time, it contains fruition-level logic.

The moment that we find ourselves as human beings—which takes place in the second after our birth—we realize we can cry and we can breathe because we are free from our mother's womb. From that time onward, we constantly exercise our individuality. We are no longer personally attached to our mother's umbilical cord, although there may still be emotional attachment, an emotional umbilical cord that still ties us to our mother. Nonetheless, as we grow, passing through our infancy,

our teenage years, our youth, through middle age, and slowly into old age, we see ourselves stepping further and further away from our parents, further and further away from that kind of attachment. We are made into adult human beings purely because we are free from mother and father. We are made into individuals who can function independently. At the same time, we're encouraged to have a decent attitude toward others. All human beings share having a mother, a father, brothers and sisters. We should have a decent relationship with humanity.

The Shambhala society is very much concerned with what happens when we depart from the womb and regroup into the products of the womb, so to speak. We are asking people to remain clan-oriented, family-oriented. On the other hand, we're asking you *not* to hang on to the neurosis or the impetus that exists in being the child-of-somebody. We have to separate ourselves; at the same time, we have to come together in comradeship, working with human society. That is contradictory in itself, but it is at the same time full of wisdom.

If we look at the organization of society in the past—particularly among such ethnic groups as the Indian society, Jewish society, Polish society, Chinese society, Japanese society, and Tibetan society—we find that food was very important. The stove was very important. Cooking these days is too modernized. In the old days, people sat around the fire watching the pot boil, or watching the stove and putting firewood in it, sitting around in the kitchen. The stove is a very important part of civilization, a main sanctuary, actually. A lot of Americans probably have no idea about this, but we, as ethnic groups, understand.

How to be a family person, how to be a domestic person, how to relate with the wisdom of ancestral society, and how to worship it are not a product of neurosis or a lack of sophisticated modernization. People don't hang around the kitchen stove purely because their society is not modernized enough. Once you have electricity, you don't have to hang around the kitchen to keep warm or stoke the stove. Once you have central heating and air-conditioning, you don't have any central reference point anymore. It's interesting that the focus of family and livelihood has shifted so much. In the early days, that focus was based on the pretense of survival, but it was more than that. People developed their national family shrine around their mama and papa. The sacredness and the traditions that developed were handed down by your grand-

mother and grandfather. You received know-how from them; they taught you how to take care of yourself.

In the old days, before there were hospitals, naturally the grandmother came along and helped deliver the babies—knowing exactly what to do at every step. Then, after that, medical research incorporated the grandmother's wisdom, and hospitals and maternity wards developed. Grandmothers are no longer necessary, and they are probably parked in an old-age home. They don't have any role to play. The only thing for them to do is to come along and see that their grandchildren have been born and how nice they look. So the social system has changed that way.

When we talk about letting go, we are not talking about letting go of tradition. We are talking about letting go of the modern trappings that work against ideal human society. I am not particularly suggesting that we should develop the medieval old-fashioned style all over again, but I am talking about how things could be done better with some kind of effort, energy, and wisdom. One of the key points is to look at how people conduct themselves in traditional societies, such as the classical Jewish tradition, the classical Chinese tradition, and the classical Indian tradition. People in those societies have learned very simply how to choose a pot, how to cook in it, how to wash it, and how to put it away. It is the same principle as in the tradition of the Japanese tea ceremony. You might ask, "What's the big deal about learning how to use a pot, how to boil water in it, how to control the temperature of the fire, how to clean up after yourself? It's not going to change the presidential elections or anything like that." On the one hand, paying attention to those kinds of details is not particularly an earthshaking experience. On the other hand, it *might* be the key to the presidential elections.

Knowing how to relate with things simply—knowing how to handle a utensil, how to relate with water and fire, how to relate with vegetables—is normally regarded as something anybody can pick up on. But in today's society, people have a very difficult time knowing how to be natural and how to be precise. How to use an object properly and fully is complex. It's not necessarily complex on a scientific level. We're talking about the commonsense level, but common sense implies a lot of subtleties and sophistication as well.

Mindfulness and Awareness

According to the Buddhist tradition, how you work with details is a twofold process. The first part is *the mindfulness of things as they are.* You have a pot or a teacup—whatever object you have. Mindfulness is how to work properly with those things. The second aspect is *awareness,* which is the totality of the situation. It is how your mindfulness is reflected in what you've done. Together, mindfulness and awareness are the first category or principle of letting go.

This may seem like a very simple, ordinary issue. Nonetheless, as far as the Shambhala wisdom is concerned, it is a very big issue: it is how to be a person, how to be a fully human being. Mindfulness first and awareness afterward bring what is known as *decency.* If you have mindfulness and awareness, you will be a decent person. Letting go does not mean getting wild or being a freak who can "let go" of everything. Rather, we are saying that, if you let yourself go fully and acknowledge your existence as you are, as a human being, then you will find yourself paying more attention to details, to the fullest extent possible. So from mindfulness and awareness, you become a decent person who knows how to relate with things as they are. That is the first category of letting go.

Windhorse

The second category is quite an interesting one. Having experienced letting go and having achieved a decent household, or a decent living situation, and a decent relationship with each other, we find that there is an uplifted quality that automatically exists in our lives. You could call it sacred existence, which is automatically created because of your mindfulness and awareness. We pay attention to details: we wash the dishes, we clean our room, we press our shirts, and we fold the sheets. When we pay attention to everything around us, the overall effect is upliftedness. The Shambhalian term for that is *windhorse.* The wind principle is very airy and powerful. *Horse* means that the energy is ridable. That particular airy and sophisticated energy, so clean and full of decency, can be ridden. You don't just have a bird flying by itself in the sky, but you have something to ride on. Such energy is fresh and exuberant but, at the same time, ridable. Therefore, it is known as windhorse.

Windhorse is also the idea of harnessing or riding on basic goodness.

The wind of goodness is fresh and free from obstructions. Therefore, you can ride on it. So another term for riding on basic goodness is *riding on windhorse.* The experience of windhorse is that, because everything is so decent, so real, and so proper, therefore, it is workable. One begins to actually *experience* basic goodness, not on a philosophical level, but on a physical level. You begin to see how you as a human being can create basic goodness on the spot, fully, ideally.

Arising from that, we develop ideal heart. When we talk about "having heart," it usually refers to a military concept of bravery or gallantry, or it refers to a loving attitude within your family or domestic situation. But the Shambhala concept of having a heart is that, because you are able to ride on windhorse, everything is a projection of that uplifted decency. Having witnessed the full expression of basic goodness, we develop a real heart of genuineness.

Joining Together Sadness and Joy to Bring the Great Eastern Sun

The third category of letting go is *sadness and joy joined together.* Ordinarily, when you talk about feeling sad, it means that you are so hurt; you feel so bad. When you talk about feeling joyous, it means that you feel so excited and uplifted. Here you develop sadness and joy at once. You begin to feel tender—extremely tender and sad. When you fall in love for the first time, thinking about your lover, you have delightful ideas, but at the same time, you feel somewhat sad. It's not purely that your lover can't be with you or that your lover is long distant, but you feel tender even when you're together. On the spot, sharing the same room or the same bed, when you look at your lover, it feels wonderful. At the same time, it feels very touchy and sad. It is *wonderful*—in fact, it is ideal—that human emotions are expressed that way. When you feel sad, therefore, you feel great. Hot and cold, sweet and sour, at once, take place.

According to the Shambhala principles, you should feel that way with *everything* you do. Whether you have a good time or a bad time, you should feel sad and delighted at once. That is how to be a real, decent human being, and it is also connected with the Buddhist principle of longing, or devotion. Longing is the hunger for sacredness. When you

begin to feel you're too much in the secular world, you long for a sacred world. Therefore, you feel sad, and you open yourself up that way. When you feel so sad and tender, that also brings ideas for how to uplift the rest of the world. Joining sadness and joy is the only mechanism that brings the vision of the Great Eastern Sun.

The Great Eastern Sun has three categories. From the experience of the simultaneity of sadness and joy, we *radiate peaceful confidence,* which is the first quality of the Great Eastern Sun. Second is *illuminating the way of discipline,* which is realizing what to accept and what to reject, as we discussed before. That aspect of the Great Eastern Sun is like turning on the light. If you are standing in the middle of a dark room and you have no idea what's around you, when you switch on the light, you will know what to accept and reject. The third quality is becoming the *eternal ruler of the three worlds,* or conquering the three worlds. Having developed a sad and joyous situation, seeing what to accept and what to reject, therefore, you feel a sense of joy and achievement. This is conquering the threefold world, which, roughly speaking, corresponds to the heaven, earth, and man, or human, principles.

Conquering here is very personal. It is related to one's attitude toward oneself and one's world when one begins to see the Great Eastern Sun. You could say that, when you switch on the light, it conquers your room because there's no darkness left. Conquering here is not the concept of a battle. It's just switching on the light. That is the synopsis, so to speak, of the qualities of the Great Eastern Sun.

How to cultivate the Great Eastern Sun, as we discussed already, comes from joy and sadness put together, which might be something like sweet-and-sour pork.

Student: Could you say something about what you mean by heaven and earth?

Dorje Dradül of Mukpo: What do you think it could be? Do you have any ideas?

Student: I think I can understand it when you talk in terms of synchronizing body and mind.

Dorje Dradül of Mukpo: But what about heaven and earth themselves? What's earth?

Student: Well, that's where I'm sitting.

Dorje Dradül of Mukpo: Good. From that, you can tell what heaven is. It's our reference point with each other.

Student: But that sounds like being in the middle of a sandwich.

Dorje Dradül of Mukpo: Well, maybe you *are* in a sandwich. We're always sandwiched because we have a past, we have a present, and we have a future. We are sandwiched by our father, our mother, our child. Even timewise, we are sandwiched. We are sandwiched between breakfast, lunch, and dinner.

Heaven is anything that is spacious. It includes your lofty ideas, your beliefs, your metaphysics, your wishes, your desires. It is anything you hold as sacred, anything you might put in your safe-deposit box: your jewelry, your birth certificate, your college diploma. Earth is related with your personal existence, your car keys, the key to your apartment, money in your wallet, your husband, your wife, your groceries for the night or for the rest of the week. So heaven is the lofty principle, and earth is what you actually *have* in your refrigerator or your bank account.

Joining them together is challenging. If you think in terms of how a nation might join heaven and earth together, it gets quite complicated. But if you begin with yourself and how you relate personally to joining heaven and earth, that's quite simple and domestic. You might think that your personal heaven and earth are not sacred enough to be joined together. But in the Shambhala world, we have fundamental appreciation and respect for whatever we do. Every act is a sacred act. With that inspiration, we regard every experience in our life as sacred as well. Therefore, we can join heaven and earth together. It could be as mundane as going to the supermarket to buy toilet tissue. You bring it home, then you use it, and you flush it down the toilet. You are joining heaven and earth together. When you buy it, you have heaven. When you use it, you have earth. You join them together, and it's very beautiful. You can accomplish the whole thing.

We have reached a natural conclusion. From the discovery of basic goodness comes renunciation, and out of that, daring develops. Finally, we can appreciate and enjoy our individual existence as warriors. There is natural pride involved in leading life and appreciating existence as a good Shambhala person.

My family and I have been trying to establish the Shambhala training for quite a number of years. Establishing a firm ground is difficult, but once the ground is established, then new students find their way, quite easily. The hard work of the first students put together with the aspirations of newer students fulfills the purpose of the work. First you have the sky; then the sun rises out of that. The two are complementary. When sky and sun meet together, the Great Eastern Sun can manifest and shine.

The Great Eastern Sun is not realized purely because of philosophy or the existence of some organization. It is your individual participation that becomes wonderfully powerful and encourages us all. I personally have taken a vow to work with all of you and furthermore with the rest of the world. We can always trust in and fearlessly appreciate the Great Eastern Sun. We should take a vow not to use it for our personal achievement at all. If we do that, we will decline.

I appreciate sharing this teaching with you, and I hope that you can manifest yourselves further. The beauty and the glory of the warrior students prove that what we are doing is absolutely the right thing to do, and wonderful. Please be a warrior, as long as there is life, which will be several billion years. Welcome to the Great Eastern Sun vision.

Part Three

JUST

The Passion to Be

TEN

Blamelessness

HOW TO LOVE YOURSELF

A lot of problems come from self-hatred. Let us let go of that; let us let it go away. Let us be *as real people. Let us be genuine people who don't require doctors, medicine, aspirin, codeine, all the rest of it. Let us be just basic human beings.*

See the beautiful deer. They have no one to rule them, but they frolic in the meadow as if they had a deerkeeper. They are so clean; they have such head and shoulders; they are beautifully horned. The deer, the fox, the jackal—all have their own beauty in being themselves. Nobody is taking care of them.

MY NAME IS LORD MUKPO OF TIBET. I know that the American revolutionary world has rejected the king, along with the lords. But I'm afraid that these lords and ladies will come back again and again. Particularly, in connection with Shambhala vision, this lord is returning to the United States of America—coming not from Great Britain but from Tibet.

Maybe we should discuss the word *lord,* which has several different meanings. A lord could be a person who enslaves others, a person who rules others, or a person who actually promotes lordship in others. I am the third type of lord. We are all lords or ladies, one way or another. My name is Lord Mukpo, and I'm proud of that. I have done my duty, as my duty has called for me to do. I have never tired of performing my duty, and one of my duties is to present the Shambhala principles to you.

The Shambhala message is not a very complicated one: it is simply that the human condition can be worked out, or we might say, conditions of neurosis can be overcome. That is the essence. It may not be all that different from what you have heard before, except that a lord is presenting this to you. In this case, being a lord is the same as being a sentient being. This particular lord has been subject to simple living, including almost animal-realm situations, and he has worked his way through them. This lord has seen the problems of human society, and he has understood them. All of you have been to school, where you have gone through a process of learning and discipline, and you have been punished and praised by your schoolmasters and schoolmistresses. This lord has gone through the same thing.

The point of Shambhala vision is to benefit others. We are not going to be simply strong, self-made individuals. You might think that, when you become a lord, you are going to employ servants. "I'm going to project my power onto others to subjugate them. They're going to listen to what I have to say, and my wishes and commands will be carried out." In this case, it is just the opposite. Lordship is just like loving someone for the first time in your life or falling in love with someone. We are talking about that kind of sympathy and gentleness. That is the essence of lordship.

You are inquisitive enough to listen to the sound of someone's voice. You are inquisitive enough to look at somebody's face. You are inquisitive enough to smell somebody's body. You are inquisitive enough to touch someone's body. I am not particularly presenting a pornographic description of Shambhala vision. But passion has been undermined so much, particularly by religiosity, by just a simple remark like "Sex is bad." We are not saying here that sex is the best, either. Rather, we are talking about human nature and the human virtue, or goodness, of helping others. How to help others, how to like somebody, or how to love somebody are often so mixed up. We hear dreadful stories, such as the stories about priests making it with their parishioners. There is all that garbage that goes on, all those human stories. We might discuss warped love later, but here we are talking about fresh love. Our subject matter is benefiting others, working for others. To work for others, we have to work on ourselves. We have to love ourselves. We have to be gentle with ourselves. That is the main point: As human beings, we need to develop gentleness, which is genuineness.

Along with that comes a sense of surrendering and a feeling of revulsion and disgust toward the world. We're not talking about seeing the world through rose-tinted glass or purely thinking that the world is beautiful. First, help yourself. Develop a sense of healthiness and a sense of *me helping others.* "This person, Joe Schmidt, is a great helper of others." Then you see the ugliness—people's confusion and their resentment and aggression toward the world. Often, someone may try to convert you to his or her aggressive system of thinking. The main point is not to join that person. That is very important and quite straightforward. (Maybe someone from California will have a problem understanding that, but certainly those from New York will have no difficulty with this idea.)

The second point is to trust in your heart, which is very, very simple. Trust in your heart. How? Why? When? Which heart? How do you do that? You might ask all those questions. The answer is simply *because you are here.* How do you know that the ceiling won't drop on your head? Or that the floor won't give way, so that you end up in the basement? Trust. Trust starts from realizing that there are trillions of worthwhile people who want to connect with Shambhala vision and with basic goodness. Therefore, you develop a sense of warriorship, which is free from cowardice, or nervousness as it is commonly known in America. But the actual, technical term is *cowardice.* This has nothing to do with milk, of course. *Cow*-ard, *cow*-ard, and *cow*-ard. In fact, the cow-ard is the opposite of the cow-cow. This cow does not even give milk. It is too cowardly to give milk; it is completely dry and shaking.

The Tibetan word for warrior is *pawo. Pa* means "ignoring the challenger" or "ignoring the other's challenge." *Wo* makes it a noun. So the warrior is one who does not engage others' sense of aggression. When there's no aggression, trust takes place. Out of that genuine sense of warriorship comes joy. For the first time in your life, you feel at ease. "Goodness gracious! Why on earth have I been driving myself mad by being petrified by all these things around me? And how has it happened that I can finally relax?" Whew. Tremendous relaxation, which comes with a tremendous smile. It comes with natural head and shoulders.

When you relax in the ordinary sense, it is like when the flight attendant on an airplane says, "The captain has turned the SEAT BELT sign off now. You can move around the cabin, and we're going to serve you a drink and a meal and show you a movie." That's inviting you to be

floppy. You can sit back, watch a movie, have a drink, and eat good food. Actually, it's usually bad food. The conventional sense of relaxation might also be that you feel as though you're about to vomit and then you relieve that feeling with a big burp. On the airplane, if you feel sick to your stomach, the flight attendant might say, "Go ahead. We don't mind if you throw up. We'll clean up after you." No head and shoulders. With good head and shoulders, you are not going to vomit, belch, or burp, but you *are* going to be yourself. "I am Joe Schmidt." "I am Jane Doe." "I am Lodrö Dorje." "I am Ösel Tendzin." "I am Diana Mukpo." "I am Chögyam Trungpa Mukpo."[1] Taking pride in your existence with good head and shoulders is the antidote to sickness, the trick to antiflop, and that is the ground of our discussion.

The last point I'd like to discuss is blamelessness. Usually, when things go wrong, we come up with an excuse. "Why did you kill the president?" You come up with a logical reason, so that you are not to blame. "Poor me. I had to assassinate the president because I'm psychotic." Or you think of something else that caused you to do this. To overcome that approach, true blamelessness is very important. Whether you are a Buddhist or a Shambhala practitioner, when you don't keep up with your meditation practice, you begin to cook up all sorts of logics. "The reason I'm not practicing my Shambhala discipline or my Buddhist discipline is that my marriage has fallen apart." "I've been sick." "I couldn't sleep." "I have no money." Blah, blah, blah. The point here is to develop real blamelessness rather than coming up with such logical excuses—which might even give you a reason to sue others. (We have a problem of having too many lawyers in this country.)

The point here is to make ourselves tight and disciplined. We don't give in to any religious, metaphysical, or psychological problems. We just maintain ourselves as we are. We can be simply what we are. That is the basic point. You have to take responsibility. It is your duty. You are not fundamentally sick. Everybody has a duty, and you do pretty

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1. After using two common anonymous names as examples, the author uses the names of several students present in the audience when he gave this talk. Lodrö Dorje was the Dorje Loppon, or the head of practice and study for Vajradhatu, the main Buddhist organization founded by Chögyam Trungpa. Ösel Tendzin was the Vajra Regent, the author's Buddhist heir. Diana Mukpo was the author's wife. And of course, the last-named person is the author himself.

well as yourself, as what you are. You could help a lot of people. That's what we're talking about.

I don't want to play down the colorfulness of the early poems of my friend Allen Ginsberg, but when he made poetry out of his reaction to the Vietnam War and other problems that America faced, he could have been contributing to the problems. The ground of blamelessness is connecting with things as they are, the simple, clean-cut level, definitely the clean-cut level of things as they are. If you see something wrong, say it. You don't have to say it in a pejorative or negative sense at all. Just say it and do something about it. Talk to your friends. Tell them: Let us not do *this*, let us do *that*. In fact, every one of you has tremendous power. You don't have to be the president of the United States, particularly. You can be your own king or queen.

Blamelessness is a very simple point. Blame doesn't come from one's partners or friends. Taking blame onto yourself means that it is *yours*. In other words, when you're outside and you shout something, if it bounces off a rock, then the rock says, "ai, ai, ai, ai." But you don't blame the rock. You blame yourself, because *you* said "ai, ai, ai, ai." You're in an echo chamber, so you blame the echo*er* rather than the echo itself. Therefore, there is hope; there is hope of reducing blame.

When you are afraid of something, it might be a fear of darkness, a fear of knives, a fear of guns, or of anything. You can't just have fear without fear *of* something. So what is that other? Who is the other? That's *yourself*. There is a story about a man who's locked in a room. He's sitting in that room, a big room with lots of space and lots of possibilities of noise bouncing back. Things are getting cold and dark and darker. He hears something. So he says, "Who dat?" When there is no response, he says, "Who dat who said, 'Who dat?'?" And then he says, "Who dat who said, 'Who dat?' when I said, 'Who dat?'?" The antidote to that echo chamber is to make friends with yourself.

Give yourself a break. That doesn't mean to say that you should drive to the closest bar and have lots to drink or go to a movie. Just enjoy the day, your normal existence. Allow yourself to sit in your home or take a drive into the mountains. Park your car somewhere; just sit; just be. It sounds very simplistic, but it has a lot of magic. You begin to pick up on clouds, sunshine and weather, the mountains, your past, your chatter with your grandmother and your grandfather, your own mother, your own father. You begin to pick up on a lot of things. Just let them pass

like the chatter of a brook as it hits the rocks. We have to give ourselves some time to be.

We've been clouded by going to school, looking for a job—our lives are cluttered by all sorts of things. Your friends want you to come have a drink with them, which you don't want to do. Life is crowded with all sorts of garbage. In themselves, those things aren't garbage, but they're cumbersome when they get in the way of how to relax, how to be, how to trust, how to be a warrior. We've missed so many possibilities for that, but there are so many more possibilities that we can catch. We have to learn to be kinder to ourselves, much more kind. Smile a lot, although nobody is watching you smile. Listen to your own brook, echoing yourself. You can do a good job.

In the sitting practice of meditation, when you begin to be still, hundreds of thousands, millions, and billions of thoughts will go through your mind. But they just pass through, and only the worthy ones leave their fish eggs behind. We have to leave ourselves some time to be. You're not going to see the Shambhala vision, you're not even going to survive, by not leaving yourself a minute to be, a minute to smile. If you don't grant yourself a good time, you're not going to get any Shambhala wisdom, even if you're at the top of your class technically speaking. Please, I beg you, please, give yourself a good time.

This doesn't mean that you have to go to an expensive clothing store to buy three-thousand-dollar suits. You don't have to go to the most expensive restaurant to eat. For that matter, you don't have to go to a bar and get drunk. The way to give yourself a good time is to be gentle with yourself. A lot of problems come from self-hatred. Let us let go of that; let us let it go away. Let us *be* as real people. Let us be genuine people who don't require doctors, medicine, aspirin, codeine, all the rest of it. Let us be just basic human beings.

See the beautiful deer. They have no one to rule them, but they frolic in the meadow as if they had a deerkeeper. They are so clean; they have such head and shoulders; they are beautifully horned. The deer, the fox, the jackal—all have their own beauty in being themselves. Nobody is taking care of them.

I'm somewhat appalled that we can't do that for ourselves. On the other hand, it is a human condition that has been handed down through the generations. Now is the time for that to end. Now is the time of hope for us. The wisdom of the East comes to the West. The Shambhala

teaching is here right now, completely pure and undiluted by anybody at all. You are so fortunate, if I may say so, on behalf of my forebears and grandparents and myself. It is wonderful that you have this opportunity. Please don't waste your time. Every minute is important. Nonetheless, have a good sleep, and don't work while you're asleep!

Sacredness

I

First it swells and goes where it will,
Isn't this a river?
It rises in the East and sets in the West,
Isn't this the moon?

II

Never setting,
Isn't this the Great Eastern Sun?
Whether it exists or not,
It is the Shambhala kingdom.

III

Love that is free from hesitation
And passion that is free from laziness
Can join East and West.
Then, South and North also arise.
You arise as the king of the whole world.
You can join both heaven and earth.

IV

Being without fear, you create fear.
The renown of fear cannot be feared.
When through fear you examine yourself,
You trample on the egg of fear.

These four untitled poems were written on the same day that the talk "Blamelessness" was given.

ELEVEN

Attaining the Higher Realms

You can help the world. You, you, you, you, and you—all of you—can help the world. You know what the problems are. You know the difficulties. Let us do something. Let us not chicken out. Let us actually do it properly. Please, please, please! We are trying to reach the higher realms and help others to do so, instead of being stuck in the hell realm, the hungry ghost realm, and the animal realm—which are the other alternatives, the lower realms. Let's do it. Please think about that. I wish that you would all take a personal vow to help others who are going through such turmoil.

BLAMELESSNESS, or being without blame, comes from being daring. You might say, "How dare you call me Joe Schmidt? How *dare* you? *How dare* you?" When you say that, you automatically raise your head and shoulders. If you look at yourself in the mirror when you say, "How dare you?" you will see that. So this kind of daring is human upliftedness.

Daring is very direct, but at the same time, it's somewhat difficult to attain, because, in many cases, we don't like ourselves. We feel that we aren't equipped with everything that we should have, so we don't feel very good about ourselves. In fact, we feel that we have a lot of problems. We consider some of those things to be private matters. "I can't have an orgasm," or "I acted impulsively. I shouted at somebody when I didn't need to." There are a lot of situations where we feel inadequate, bad, or strange. The way to overcome all of that is to have a loving attitude toward yourself.

When you pay attention or you want to hear what someone is say-



The logo of the Karmapa, showing two deer on either side of the wheel of dharma. The Tibetan inscription on the banner reads: "The Seat of the Glorious Karmapa."
FROM THE COLLECTION OF THE SHAMBHALA ARCHIVES.

ing, you sit or stand upright. Interestingly enough, the ears make head and shoulders: If somebody says something that you have to strain to hear, you perk up your ears to listen. That is precisely the image of Deer Park, which is His Holiness Karmapa's logo. Two deer are sitting on either side of the wheel of *dharma,* which represents the proclamation of the Buddhist teachings, trying to listen to the Karmapa teaching. It's as if they were saying, "What did he say? What's it all about?" The same is true in many of the traditional thangkas, or paintings, of Milarepa, a great Tibetan Buddhist saint who wrote many beautiful songs of meditative realization. He is often shown cupping his right hand over his ear, listening to himself singing his own song. He's cupping his hand to his ear so that he can hear his own voice singing the melody and the words of the song. Listening is a sense of personal inquisitiveness, which brings a sense of satisfaction. At least you can hear the music!

We have to help others who cannot hear. We can help them by providing a sense of joy. To those who feel aggression toward the world, we can say, "Experiencing the world is not all that bad, my dear friend. This world is not all that terrorized by passion, aggression, or ignorance." When you make a new friend who has never heard of such a thing as Shambhala wisdom or buddhadharma, the teachings of the Buddha, you might invite him or her to join you in a cup of coffee or some

good scotch. Then you can sit back together and listen to this world. In that way, you can share the experience that the world is workable. It's not all *that* bad at all. You might find that the alcohol provides possibilities to share the space together. The next day, when your friend wakes up, they may have a hangover and they may go back to their depressed world. Still, it's better that your friend have the hangover.

We're trying to cheer up the rest of the world—including ourselves. As you practice and come to understand the Shambhala teachings, some genuineness takes place. You begin to see that snow is actually much whiter, winter is so beautiful, and summer is fabulous. I have created dharma art installations that demonstrate those sorts of possibilities.[1] It is possible to cheer up. Good heavens! Please believe me. It is possible to cheer up in all sorts of different ways, and it is absolutely possible to cheer up the world.

At this point, the world is depressed. That is our main concern. Sometimes the world has been uplifted in a negative way, such as during the Vietnam War or during the two world wars. People had something to cheer them up, because they had a proper enemy: "The Germans have a big gun, but on the other hand, ours might be better." But how are we going to cheer up when there's no enemy? What if the economy becomes depressed? The point is that it is up to you individually. You have to cheer yourselves up, to begin with. Charity begins at home, as they say. Then others are no longer a nuisance, and the world around you is a good world, the best world. It becomes your partner, your friend. Even if your car runs into another car and makes a big dent, that might provide a topic of conversation. First, ARRRRR! Then, it may become a joke, quite funny. Then, you can make friends. "Where do you live? Come for dinner. Come for a drink." It's possible. Particularly in the United States of America, those possibilities exist.

The key to blamelessness is nonaggression, definitely. When you're angry, you become extremely intelligent. You say, "This happened because of that and that and that." Or you say, "He did this, and he did

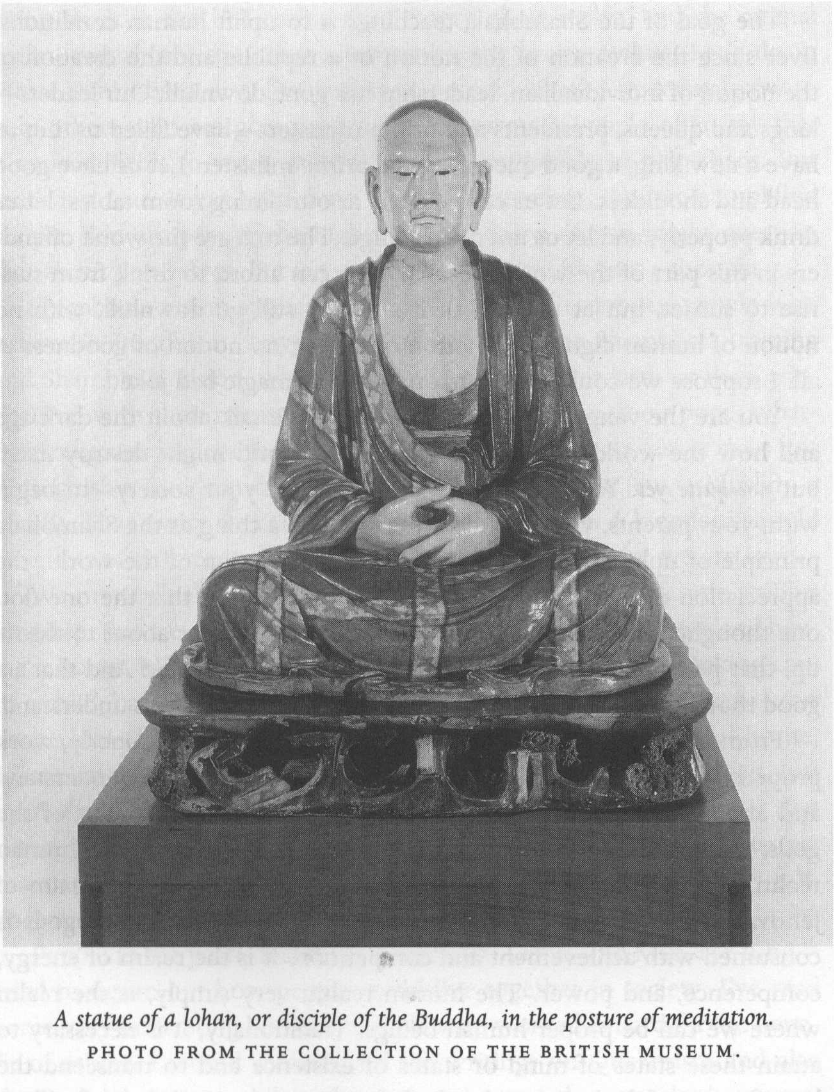
1. *Dharma art* is a term coined by the author to refer to art that is based on nonaggression and that expresses the basic dharma, or truth, of things as they are. *Dharma Art,* a book presenting the author's views on art, was published in 1996 by Shambhala Publications. The installations he refers to here were a series of rooms that embodied different qualities and aspects of life and utilized interesting arrangements of colors, furniture, and objects, often with provocative flower arrangements in their midst.

that," or, "She did this, and she did that, and therefore, this happened." Aggression has a tendency to become *so* intelligent, and it begins to spread and split into further levels of aggression. When you're really angry and aggressive, there is a tendency to smear the excrement of aggression on everybody. That's why the Shambhala vision of nonaggression is so important. Whenever you're tempted to blame something on someone else, saying, "This happened because of that," or, "That has happened because of this," just come back to your oneness. The Shambhala principle of wholeness is like a Ming vase that has no cracks in it. It holds together majestically as a Ming vase with its intricate designs. Try to maintain that sense of being. When there is ARRRRR!—think of the Ming vase. And you could think of me, too!

Appreciating your perceptions is the next topic. The way your hair is done, the way your clothes are worn, the way you handle all the details of your life have a lot to do with the basic sense of daring. You don't have to buy the most expensive suit from Brooks Brothers. Simply keep yourself neat and tidy, whatever you wear. And when you look at yourself, take pride in yourself. That kind of pride is not regarded as arrogance at all. Just be a good lady, a good gentleman. Take pride in yourself. Even though you might be wearing just a sheet or a loincloth, still, you can be elegant. I don't quite mean that literally, but there are such possibilities. Look at yourself. You are fantastic; you look so good. You are capable. You *do* have the goodness that we've been discussing.

The key to daring is your state of mind. When there's no aggression, there is natural passion—the passion to be, the passion to beautify yourself, the passion to look good, the passion to hold up your head and shoulders. *Head and shoulders* means, in this case, the basic elegance of enlightenment, as the Buddha exemplified. If you want to know what I'm talking about, you might look at some of the statues of the *lohans,* who were Buddhist saints and great practitioners of meditation. You can see their posture of good head and shoulders.

You can achieve that, not only for yourself, but you can help others to uplift themselves. If you have a child or a little brother or sister who thrives on being a hunchback when he or she eats—hunching over and making a lot of noises while shoveling in the food—you can correct the child's behavior. "John, sit up." "Joanne, sit up." "Let's eat a nice, elegant dinner together." That doesn't mean you have to go out and buy



A statue of a lohan, or disciple of the Buddha, in the posture of meditation.

PHOTO FROM THE COLLECTION OF THE BRITISH MUSEUM.

the best Wedgwood china, but you can still have a beautiful meal, nicely presented, properly eaten, properly drunk.

The goal of the Shambhala teachings is to uplift human conditions. Ever since the creation of the notion of a republic and the creation of the notion of individualism, leadership has gone downhill. Our leaders—kings and queens, presidents and prime ministers—have failed us. Let us have a new king, a good queen, a good prime minister. Let us have good head and shoulders. Let us eat properly at our dining room tables; let us drink properly; and let us not overindulge. The rich are the worst offenders in this part of the world, because they can afford to drink from sunrise to sunset, but at the end of it all, they still go downhill, with no notion of human dignity, no notion of daring, no notion of goodness at all. I suppose we could call that some kind of magic bad joke.

You are the vanguard of human society. We talk about the dark age and how the world is going downhill. The world might destroy itself, but *not quite yet*. You are the vanguard to uplift your society—to begin with, your parents, your friends. There is such a thing as the Shambhala principle of upliftedness. It is the simple appreciation of the world, the appreciation of the sunrise, and also the appreciation that the one dot, one thought, does exist. When somebody is choking or about to throw up, that person only thinks one thought, just one thought. And that's a good thought! It cuts all the rest of the thoughts. I hope you understand.

From that one good thought, a person can start to eat properly, work properly, sleep properly, sit properly. And from that, you can understand and attain the higher realms. The higher realms are the realm of the gods; the realm of the demigods, or the jealous gods; and the human realm. The realm of the gods, by the way, doesn't mean the realm of Jehovah, *the* God, but just godliness. The realm of the jealous gods is consumed with achievement and competition. It is the realm of energy, competence, and power. The human realm, very simply, is the realm where we can be proper human beings. Traditionally, it is necessary to attain these states of mind or states of existence and to transcend the horrific pain of the lower realms before you can attain ultimate freedom or enlightenment.

I'm quite desperate. A lot of other teachers must have experienced this desperation. I am so desperate. You can help the world. You, you, you, you, and you—all of you—can help the world. You know what the problems are. You know the difficulties. Let us do something. Let us not

chicken out. Let us actually do it properly. Please, please, please! We are trying to reach the higher realms and help others to do so, instead of being stuck in the hell realm, the hungry ghost realm, and the animal realm—which are the other alternatives, the lower realms. Let's do it. Please think about that. I wish that you would all take a personal vow to help others who are going through such turmoil. People often say that it's too difficult to work with others. It's impossible to help them. But that's not true. It has been done. Look at yourselves. You are all uplifted people. You are part of the higher realms. Some of you might question that about yourselves, but it's not a real question. It's just a thought.

Shambhala vision applies to people of any faith, not just people who believe in Buddhism. Anyone can benefit from the Shambhala training and Shambhala vision, without its undermining their faith or their relationship with their minister, their priest, their bishop, their pope, whatever religious leaders they may follow. The Shambhala vision does not distinguish a Buddhist from a Catholic, a Protestant, a Jew, a Muslim, a Hindu. That's why we call it the Shambhala *Kingdom*. A kingdom should have lots of different spiritual disciplines in it. That's why we are here.

We may talk about elegance and beauty and such highfalutin stuff as kingship. But we are fundamentally talking about settling down and having a home. Maybe you should get married. Find out about taking care of a child, having a husband or wife, having a home. It will change your entire life! Go look for a mate, have a baby, have a beautiful home, whatever you can afford. You might marry a rich man or woman, but even if you don't, you can make your home beautiful. The point is that we're talking about *life*. Of course, not every Shambhalian has to get married. The main point is not feeding one's own ego or one's self-deception.

People in the past—including even Marx, Lenin, and Mao Tse-tung—tried to figure out how people could live together in society. I've read some very interesting books by people who worked *so* hard for the benefit of others. I would recommend the writings on Quakerism and also the Rudolph Steiner philosophy. Just make sure that you don't get carried away with them. They may only be about 40 percent trustworthy, but still, they're extremely good. Those early pioneers were really trying to explore Shambhala-type possibilities. Unfortunately, they lacked a spiritual discipline such as the sitting practice of meditation, which the buddhadharma offers. So they didn't know precisely how to do it, but

nevertheless, I think it would be valuable to study the literature of the Quakers and the Steiner school. They weren't like Hitler, Mussolini, or Mao Tse-tung. They were real human people. Well, of course, they were human! I mean here that they were human-concerned people, concerned about others. They didn't want to rule the world. They simply wanted to experience the reality of the world and to present it to others.

For instance, Rudolf Steiner thought that children shouldn't see any sharp corners, so in the educational system that he developed, columns and picture frames were always rounded. That might be slightly crazy. But generally, we should be appreciative of people who have put so much energy into understanding the world, so that we can finally have Shambhala vision.

Many people have tried their best to present Shambhala possibilities. We can't look down on them and say how stupid and uninspired they were. Each one of those people was a fantastic individual. For instance, George Fox, the Quaker leader who lived in the 1600s, in his own way introduced the notion of meditation. In those days, you couldn't get married without saying a prayer. But George Fox simply said, "There is not going to be any prayer. The bride and bridegroom are going to sit in silence and get married in that silence." Isn't that revolutionary, especially for that time in history?

It would be worth investigating further the origins of Shambhala vision in the European traditions. It would be good to conduct a study of Western historical figures who tried to achieve the Shambhala vision of enlightened society. Some of you might have a tendency to be uppity and look down on the past, which shouldn't really happen at all. People of the past have not just achieved some simple little thing. They have contributed so much wisdom to the world. We should pay tribute to those people of the past and appreciate them as our ancestors.

That is the fruition or the conclusion of our discussion. However, warriors of the Great Eastern Sun never say good night. We always say good morning no matter what time of day it is, because we are not connected with the setting sun at all. We always say good morning because the Great Eastern Sun always shines. *Great* means that you are not infected by ignorance. *East* is where things always begin. The sun always rises in the east. And *Sun* is all-pervasive power and strength, which illuminate your responsibility as well as your genuineness. Genuineness always shines through, like the sun. We've already said quite a lot about *good,* and *morning* I don't have to explain. It is always morning.

TWELVE

The Big No

> *You* cannot *destroy life. You cannot by any means, for any religious, spiritual, or metaphysical reasons, step on an ant or kill your mosquitoes—at all. That is Buddhism. That is Shambhala. You have to respect* everybody. *You cannot make a random judgment on that at all. That is the rule of the king of Shambhala, and that is the Big No. You can't act on your desires alone. You have to contemplate the details of what needs to be removed and what needs to be cultivated.*

OUR TOPIC IS DECENCY. Decency here is not in contrast to the indecency of, say, wearing two different-colored socks or not having your zipper done up. We are talking about decency as something more profound to be realized and understood. The first part of decency is what is called modesty, which here is the absence of arrogance. The second part of decency is being *so* kind and wise, but without laying your trip on others.

Decency means never being tired or made haggard by others. There's always some enjoyment in dealing with the world, whether you are dealing with people, with other sentient beings, or even with inanimate objects. You could be dealing with your garden; it could be your horse; it could be your dog, your cat, or your stove. No matter what you are doing, the sense of decency is being absolutely on the spot, without falling to the level of uncaring and crudeness.

Finally, decency is being loyal to others, loyal to the most intimate experiences that you've shared with others, and it is having loyalty to the principle of Shambhala vision. I would like to encourage that enor-

mously. The Shambhala *training* is just an educational system, and we are not asking for your loyalty to that, particularly. You can hold on to being a Freudian or a Jungian, or to whatever philosophy you hold. Nonetheless, you should also hold your loyalty to Shambhala vision. That loyalty is twofold. Quite simply, it is a commitment to (1) working gently with yourself and (2) being kind to others. When those two concur, there's no alternative, no other way but to develop enlightened society. So enlightened society is quite an important part of our work and our vision. Enlightened society is pragmatic: it comes from trust, faith, and the genuine experience of reality. At the same time, it requires greater and further vision to propagate this vision to other human beings, to bring them into this society.

The next aspect of decency is being free from trickery, free from the tricks we play on ourselves or on each other to maintain our basic existence. When we're having trouble maintaining our ground or our selves, we play all kinds of tricks. For example, you invite a potential employee to dinner so that you can seduce him or her with an offer, saying, "Look, I can offer you this great job and all this money. Please come work for me and build my ego up for me. Please do." Trickery brings hope and fear. You're so tempted; at the same time, you're so afraid.

According to the Shambhala teachings, the way to be free from that self-deception is to appreciate the phenomenal world, free from hope and fear: the sun and the moon, the clouds and the bright blue sky—or the gray sky. Pine trees and rocks, gardens and green grasses—or the gray grasses of the snow. Buildings that are tumbling down, buildings that are perfectly erected. Housewives coming in and out of shops. People with briefcases walking in and out of their offices. The taxi drivers' pole providing a meeting point for the driver and the passenger. Flags flying on a metal rod jingle as their grommets hit the pole. The world is full of all sorts of things. In fact, I feel that I don't have to actually retell you *your* world. You already know it.

In the case of *my* world, it used to be that, in my country, Tibet, when we woke up in the morning, we could smell the wood burning as breakfast was being cooked. We could smell butter and tea being churned for our morning drink. In the monastery where I lived, in the early morning, I might see an attendant coming in to clean my living quarters, and I would hear the devotees offering their prayers to the shrines. After the morning chants, we would have a hearty breakfast,

very hearty. I think that, quite possibly, it was more than six times heartier than an American breakfast, even huevos rancheros.

After our big breakfast, we Tibetans would go about our business. Some of us would go out journeying to sell things. If you were a farmer, you would take care of your animals. If you were an official, your business might include punishing a criminal by beating them with a cane. Traditionally, that was the punishment for someone who tried to hunt deer on your land. That crime required three canes. The person had both hands tied up behind them so that the shoulder sockets would begin to turn inward, which was quite painful. Those punishments were laid down by tradition, which now the Chinese communists call "the feudalism of Tibet." Frankly, I don't see why the Tibetans were regarded as the worst of the worst by the Chinese regime. *Their* feudalism was absolutely worse and terrifying. At the Chinese court, for instance, there might be ten sweepers to clean the courtyard. There would be five whippers assigned to whip the sweepers whenever they took time off. If a sweeper stopped sweeping, they would be whipped with a particular kind of whip that draws blood.

Nonetheless, that is not particularly our concern here in the West. We're not, by any means, expecting that kind of ignorance to be propagated here at all. The closest thing to whipping and sweeping in our world is typing letters and vacuum cleaning. When you are employed in an office and you have a boss who tells you what to do, it is somewhat like being one of those sweepers in the courtyard. In a lot of cases, you find that you're smarter than your boss. Just like the sweepers, you would like to take a break now and then, or you *have* to take a break. Occasionally, your computer breaks down, or your printer runs out of ink. You might like to take your lunch break, you wish some good coffee had been made, or you have a sudden desire for a sandwich. All those things are natural phenomena.

Why am I saying all this? Because we have to realize that we live in a society: we *have* society, and we *are* society. Every one of you is part of society. Maybe some of you don't work in the way that I just described. Maybe you have enough money to spend a lot of time skiing, swimming, diving, or motor-scooting. There are all kinds of possible lifestyles, but as far as the majority is concerned, the system of livelihood is based on going to work, having a regular job.

Sometimes we have a tendency to ignore problems in the world, by

saying, "Well, that's *their* problem." Sometimes we have a tendency to get too close to situations. We are so involved with women's liberation, men's liberation, saving the Hopis, helping the Tibetans, all kinds of things like that. On the whole—beyond your own personal discipline, the practice of meditation, and working with your own mind—I'm trying to look at how we can actually relate with the world at large and how we can help this particular world. I would be so delighted to hear your ideas and approaches to being of service to the world, without creating what is known as the setting sun. That includes your own setting sun.

Occasionally watching a football game or an interesting movie on television is fine, but if you're completely glued to the set, it becomes setting sun. Taking a holiday at the seaside, staying in a hotel, appreciating the sand, the sunshine, the water—even waterskiing—in the proper season is lovely. But if you become a fanatic, making a cult out of worshiping the sun and wanting to be a beachboy for the rest of your life, then you are in the setting sun. Reading books, being interested in scholarship, and appreciating the knowledge that has been presented to us and worked for by our ancestors—that's all fine. People have worked very hard for us. But if you intellectualize everything, you don't even know how to cook a boiled egg. You're so into your bookie that you don't even hear the water boiling on the stove. While it's boiling, you're still stuck in your book, glued to it. That is the setting sun.

The antidote to a setting-sun mentality is to be free from deception. In connection with that, I'd like to tell you about the Big No, which is different than just saying no to our little habits, such as scratching yourself like a dog. When human beings scratch themselves, we try to do it in a slightly more sophisticated way, but we're still scratching. The ordinary Shambhala type of no applies to things like scratching—or not scratching—yourself or keeping your hair brushed. That no brings a sense of discipline rather than constantly negating you. In fact, it's a *yes,* the biggest yes. It is part of learning how to be human, as opposed to how to be an animal. The Big No is a whole different level of no.

The Big No arose some time ago when I was together with my vajra regent[1] and several other students at the Kalapa Court, my house. When

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1. The Vajra Regent, Ösel Tendzin, was the American student (born Thomas Rich) who was appointed by Chögyam Trungpa in 1976 as his dharma heir, or the heir to his

the Big No came out, I had found that everybody was indulging in their world too much. I had to say No. So I crashed my arm and fist down on my coffee table, and I broke it. I put a dent in it. Then I painted a giant picture of the Big No in the entrance hall of my house: BIG NO. There was ink everywhere from that proclamation. The message was: From now onward, it's *NO*.[2] Later on, I executed another calligraphy for the Regent as another special reminder of the Big No, which he has in his office. That No is that you don't give in to things that indulge your reality. There is no special reality beyond reality. That is the Big No, as opposed to the regular no. You *cannot* destroy life. You cannot by any means, for any religious, spiritual, or metaphysical reasons, step on an ant or kill your mosquitoes—at all. That is Buddhism. That is Shambhala. You have to respect *everybody*. You cannot make a random judgment on that at all. That is the rule of the king of Shambhala, and that is the Big No. You can't act on your desires alone. You have to contemplate the details of what needs to be removed and what needs to be cultivated.

On the whole, gentleness is the rule in the Shambhala kingdom. It is actually much more terrifying than kindness, to your surprise. When you are gentle, there's no room for hostility. We like being hostile; we want to be perked up and energized by our negativity. But in Shambhala, we never do that, and we shouldn't do that. However, with Shambhala vision, there is festivity and joyousness, because we are not totally in the dungeon of our neurosis. That cheerfulness is what we call the Great Eastern Sun. The model for the Great Eastern Sun is the sun that shines at ten o'clock in the morning. The sun is no longer the early morning sun, and it is no longer a teenage sun. The sun is about to be full, but it's not quite full. That ten o'clock sun is the Great Eastern Sun.

You may hear what I'm saying and think that it's true. But you have

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Buddhist lineage of teachings. The Big No is exemplified by the powerful student-teacher encounter that the author describes here, which took place in 1979.

2. Although I wasn't present for the first part of the event, I was invited to the author's house, the Kalapa Court, for the final proclamation of the Big No, which took place about twenty-four hours after the incident began. Chögyam Trungpa, the Dorje Dradül, used an enormous brush to execute a huge calligraphy on a paper banner spread out on the floor of the hallway. When he executed the calligraphy stroke, he crashed the brush down, screaming *NO* at an indescribably deafening volume. Black sumi ink went everywhere. Later, I remember taking my wool skirt to the cleaners, hoping to get the ink out of it—to no avail. The white walls of the hallway had to be repainted.

to practice it; you have to do it, sweethearts. We can't just issue messages of philosophy all over the world. We are capable of actually sending up a satellite that would beam down Shambhala or Buddhist slogans twenty-four hours a day. What good would that do? We have to get *ourselves* together.

Please regard yourself as part of the Shambhala kingdom. People say, "Another day, another dollar." But from the Buddhist point of view, we say, "Another breath, another life." We should be proud and very pleased that we can hear these teachings because we have not dropped dead yet! Beyond that, I hope you will have a good time, enjoy your life, and appreciate the information you've received.

A few years ago, His Holiness Karmapa was visiting the United States, and we were working with many different people and organizations to finalize his tour of the country. A Buddhist studies professor told one of the people working on the arrangements that we should never refer to His Holiness as a king. That is completely missing the point, and it's totally wrong.[3] I am going to write the professor a letter, basically saying exactly that, but I may not put it that politely. We should do things in a humble manner and in a glorious manner, and both of them come together. There's no conflict between the two at all. We need to develop a humble manner, meaning a sense of decorum, without arrogance. But when we invite friends into our home, we shouldn't be shy of showing our guests the silver. Shambhala vision is not based on the creeping humbleness and reasonability of democracy.

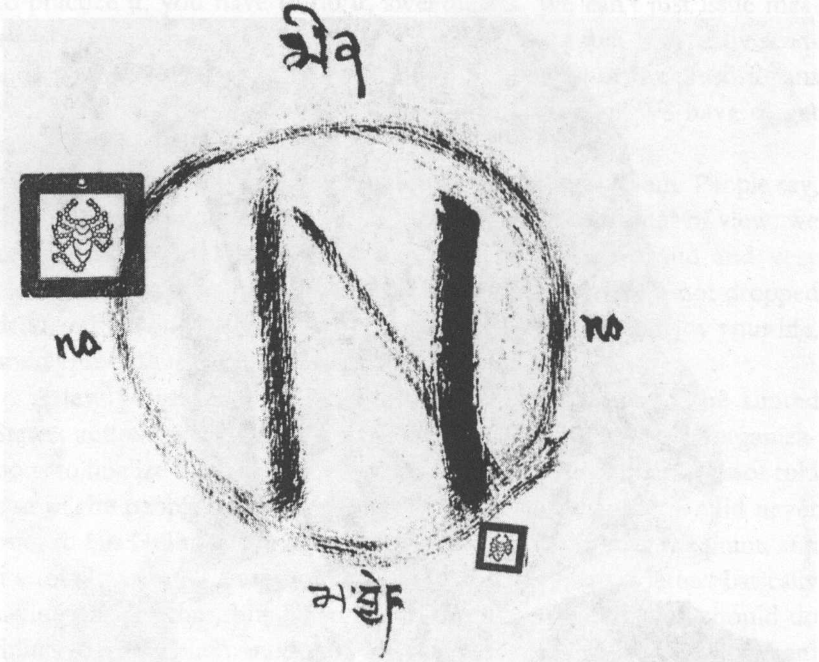
I hope that we can mingle ourselves together. Please join the Shambhala world. You invite me; I invite you. The world is not all that small. There's a giant world. I appreciate your kindness and goodness. Even after the death of our leader, His Holiness,[4] you have actually made my life longer.

3. The author's original remark was considerably stronger.

4. His Holiness Rangjung Rikpe Dorje, the sixteenth Gyalwa Karmapa, the head of the Karma Kagyü lineage of Tibetan Buddhism, passed away from complications of cancer in November 1981. He had visited the United States at the author's invitation three times—in 1974, 1976–1977, and 1980. This talk was given in January 1982.



His Holiness the sixteenth Gyalwa Karmapa.
PHOTOGRAPHER UNKNOWN. FROM THE COLLECTION OF THE SHAMBHALA ARCHIVES.



The Big No.

CALLIGRAPHY BY CHÖGYAM TRUNGPA. REPRINTED FROM *FIRST THOUGHT BEST THOUGHT: 108 POEMS*, BY CHÖGYAM TRUNGPA.

How to Know No

There was a giant No.
That No rained.
That No created a tremendous blizzard.
That No made a dent on the coffee table.
That No was the greatest No of No's in the universe.
That No showered and hailed.
That No created sunshine and simultaneous eclipse of the
sun and moon.
That No was a lady's legs with nicely heeled shoes.
That No is the best No of all.
When a gentleman smiles, a good man.
That No is the best of the hips.
When you watch the gait of youths as they walk with
alternating cheek rhythm,
When you watch their behinds,
That No is fantastic thighs, not fat or thin, but taut in their
strength,
Loveable or leaveable.
That No is shoulders that turn in or expand the chest, sad
or happy,
Without giving in to a deep sigh.
That No is No of all No's.
Relaxation or restraint is in question.
Nobody knows that Big No,
But we alone know that No.
This No is in the big sky, painted with sumi ink eternally,
This Big No is tattooed on our genitals.
This Big No is not purely freckles or birthmark,
But this Big No is real Big No.
Sky is blue,
Roses are red,
Violets are blue,
And therefore this Big No is No.
Let us celebrate having that monumental No.
The monolithic No stands up and pierces heaven;
Therefore, monolithic No also spreads vast as the ocean.

Let us have great sunshine with this No No.
Let us have full moon with this No No.
Let us have cosmic No.
The cockroaches carry little No No's,
As well as giant elephants in African jungles—
Copulating No No and waltzing No No,
Guinea pig No No,
We find all the information and instructions when a
    mosquito buzzes.
We find some kind of No No.
Let our No No be the greatest motto:
No No for the king;
No No for the prime minister;
No No for the worms of our subjects.
Let us celebrate No No so that Presbyterian preachers can
    have speech impediments in proclaiming No No.
Let our horses neigh No No.
Let the vajra sangha fart No No—
Giant No No that made a great imprint on the coffee table.

THIRTEEN

Aloneness and the Seven Virtues of the Higher Realms

Sadness and aloneness are painful, but at the same time, they are beautiful and real. Out of that comes longing to help others. Being willing to work with others arises spontaneously. Because you care for yourself, therefore, equally you care for others.

FROM THE SHAMBHALA POINT OF VIEW, it is always dawn, and that dawn is the opposite of the setting sun. Our first topic is the dawning of trust, which comes from feeling trustworthy to begin with. When you feel *worthy* of trust, then you can trust. You trust yourself to begin with. Developing trust is also a question of having a sense of humor and not taking things *too* seriously, including yourself. So trust also develops from humbleness. You don't just come to conclusions based on what *you* think. There is respect for the rest of the world, for how things work and how things have evolved. You begin to find that the world around you is quite vivid, real, and obvious. You begin to experience a sense of reality as well as a sense of being, and you develop an uplifted sense of head and shoulders.

Nonetheless, because there is still so much misery, chaos, and degradedness taking place in the world, a certain sadness begins to occur to you. That sadness could be called feeling your heart, actually experiencing your heart fully and thoroughly. Sadness is accompanied by a feeling of aloneness. You wish you could rush to somebody and babble out everything, empty out your heart and share it completely, so that you don't have to feel sad. There's that temptation, but it is not possible.

It's like unfulfilled love. When you try to tell somebody how much you love him or her, the other person can't understand why you're making such a dramatic scene. This is the same kind of thing. The feeling of aloneness is an organic development. It is a natural situation. One doesn't actually have to *develop* aloneness. Rather, it is a question of actualizing and realizing aloneness. When that happens, communicating with others becomes very simple.

Sadness is also connected with the absence of cowardice. When you feel brave, free from fear, you also feel sad. That sadness is not the sadness of feeling low and depressed, but it is tear-jerking sadness that is always with you. Once you have experienced the bravery that arises from basic goodness, you will also experience sadness and aloneness. In spite of joining in festivities with your relatives, in spite of celebrating the holidays, attending Christmas parties or New Year's parties—whatever you do to try to forget that sadness—sadness will always be there. The more you try to enjoy yourself and the more you *do* enjoy, nonetheless, there is still the constant sadness of being alone.

That sadness also brings tenderness toward oneself. It is quite distinct from depression or the feeling that you want to commit suicide. When people are depressed and lonely—rather than alone—they sometimes want to commit suicide to get rid of their bodies and the environment of depression. With the Shambhala type of sadness, you want to live and help others. Tremendous humor is also present. Nonetheless, there is the sadness of being oneself.

It is as if you were taking a walk in the forest by yourself in the twilight. You hear the birds. You see a glimpse of light coming from the sky: you might see a crescent moon or clusters of stars. The freshness of the greenery with occasional wildflowers is trying to cheer you up. In the distance, dogs are barking. In the distance, a child is crying. Shepherds are calling for their sheep. More likely, in America, in the distance, you hear the roar of the highway, where trucks and cars are making their journeys. Alone in this woodland, you can still hear them and feel them.

You feel a little bit of freshness as the wind begins to blow on your cheeks. You smell the freshness of the woods. You might be startled by an occasional rabbit jumping out of the brush or an occasional bird, startled as you walk by its nest. Pheasants cross your pathway. As twilight goes on, you feel tenderness and sadness for your husband, your wife, your children, your grandparents. You remember the classroom where

you studied, learning to spell words when you first went to school. You remember learning to spell your name, learning how to write the letters *j* and *o*, *m* and *a*.

The sadness of being oneself is like taking a walk in the forest, the borderland where things are not completely out of the way. There's still a feeling that this particular woodland is surrounded by other living beings, human beings as well as other beings. You listen to the sound of your footsteps, right, left, right, left. Occasionally you step on a dry twig, which cracks. Maybe there are occasional sounds of flies buzzing. Such sadness and aloneness are painful, but at the same time, they are beautiful and real. Out of that comes longing to help others. Being willing to work with others arises spontaneously. Because you care for yourself, therefore, equally you care for others. That seems to take a certain edge off the sadness. At the same time, sadness still hovers around you.

You begin to see yourself: you realize that you are unique, and you can see how you sometimes make a caricature of yourself. The sadness goes on, constantly. Yet you begin to realize there is something good and constructive about being you as yourself. This experience brings devotion, faith in the great warriors who have made the same journey. It could be devotion toward King Arthur's knights, or any great warriors whose legend inspires you. When caring for others takes place, it brings devotion and dedication to this world in which you grew up. At the same time, caring for others brings renunciation. You are inspired to renounce anything that is without heart: any perversion, selfishness, egotism, and arrogance.

Then, a fundamental wholesomeness arises in oneself, which we call the Great Eastern Sun. It is *Great* because it is vast and inconceivable. One cannot measure how vast the universe is stitch by stitch. Because of that vastness, there is Great *East:* vast possibilities, vast vision, vast aloneness, vast loneliness, vast sadness. One is always in the East, the dawn of wakefulness. One never falls asleep, never gets tired of life or of breathing in and out, as long as we live. One never gets tired of opening one's eyes. One never gets tired of this aloneness, the stirring of the woodland.

The Orient, or the East, is where vision arises. This has nothing to do with a global, geographic, or racial reference point of the East as India, China, Japan, or the rest of Asia. As long as we open our eyes, as long as we breathe out, wherever we are facing, that is East. Wherever

you are, you are facing out. You are looking at the East. East is forward, direct, projecting out into this world: Great East.

Then comes the Great Eastern *Sun*, which is quite different from what is traditionally known in Japanese culture as the rising sun. The Great Eastern Sun is the ten o'clock sun, high in the sky, rather than the sun just coming up over the horizon at seven o'clock or eight o'clock. We are talking about a teenage sun. The Great Eastern Sun might be seventeen years old. The Sun is that which shows us the way of discipline, what to do, what not to do. As we cook in the kitchen, the Great Eastern Sun helps us to chop our vegetables, so that we don't cut our fingers. It is quite simple logic: the Great Eastern Sun guides us so that we don't chop off our fingers! The Great Eastern Sun allows us to read the newspaper and find out what's happening in the world. The Great Eastern Sun allows us to greet each other, husband to wife, wife to husband, father to son, father to daughter, children to parents. It allows us to say, "Good morning. How are you this morning?" Even dogs can bark properly in the Great Eastern Sun.

The Great Eastern Sun is simple, straightforward directions about what to do and what not to do. It shows us how to cheer up. When we fly the banner of the Great Eastern Sun, it has a white background, which represents the Great East, and a yellow disk, which represents the Sun. The Great Eastern Sun is a sense of cheerfulness put together with inscrutability and openness, which shows us how to lead our lives.

Out of that rises what is known as the dot in space. Whether you are confused or in a neutral state of mind or your mind is full of subconscious gossip, in any case there is always space. The dot in space is what we call first thought, best thought. In the midst of preoccupations, in the middle of your shower, as you put your pants on, while you dry your hair, while you cook your food, in the midst of all sorts of neutral states of being, the dot is a sharp point that jerks you, shakes you. You are quite easily going through your life, quite naively, and suddenly there's a jerk out of nowhere. First thought, best thought. That experience is the mark of being in the higher realms. Animals, we could say, don't get to see the dot in space. Only human beings have a chance to see the dot in space.

The obstacle to seeing the dot in space is that we're constantly looking for ways to entertain ourselves. When you look up at the sky, if you see a blue sky, you don't quite accept it. You don't want to just look at

the blue sky. You want to see *clouds*. We're always looking for something else. Still, the phenomenal world is filled with fantastic possibilities. You don't need to find extra ways to entertain yourself. It is a question of accepting and acknowledging things as they are, learning to accept the ordinariness of extraordinariness. That requires a lot of discipline, particularly in the West. We don't even eat the same meal twice in a week. We are always trying to change one thing into something else, so we resist a daily routine. We try to avoid the familiar. We find it boring.

The Shambhala approach is to befriend what is there, the everyday occurrence, which is real, obvious, and constant. Then first thought, best thought becomes a shocking experience, which shocks us into reality. It may be the same blue sky and the same Volkswagen car that we drive to work every day. But that ordinariness is extraordinary. That is the dichotomy: when you live life in a thoroughly ordinary way, it is extraordinary. I think you have to try it for yourself, and then you'll understand. I can't really explain word by word. I wouldn't even attempt to explain. There is a particular saying in Buddhism that applies at this point: "Even the buddhas' tongues are numb." There are certain things that even the Buddha can't explain. It's a question of doing it. Look at yourself. If you have some sense of open mind at the same time that you are preoccupied, then there might be some kind of jerk that shakes you. That's the closest I can come to explaining. You have to do it.

The next topic is the seven virtues of the higher realms, which distinguish us from the animal realm and which are the ethics of working with the dot in space. These seven virtues, or reminders, will be the cause of seeing the dot in space. Number one is *faith,* or a sense of genuineness. You are not faking anything, and you are not trying to impress anybody. Faith is also appreciation of the Shambhala wisdom. Number two is *discipline.* Your daily life is properly conducted, with no sloppiness. Number three is *daring.* Whenever there is a challenge, you step beyond it. Daring bridges the pond of fear. You're afraid that you might fall in, but with daring, you step over your fear. Number four is *learning,* or studying the Shambhala principles so that you can understand wisdom. Number five is *decorum,* which is cultivating a sense of well-disciplined self-respect. Number six is *modesty.* You don't develop arrogance, but you remain modest and humble. Number seven is *discriminating awareness,* learning to discriminate or distinguish what to do and what not to do.

You have to make an effort to achieve these seven virtues of the

higher realms. They are a journey: one virtue leads to the next. So attaining the seven virtues is a linear process, but at the same time, each of them is connected with fundamental discipline. Because of *faith*, one is inspired to have *discipline*. Because of discipline, therefore, one becomes *daring*. Because of daringness, you want to learn more. As you acquire knowledge from *learning*, you develop *decorum*. Because of your decorum and elegance, you begin to develop *modesty* and humbleness. You are not bloated. And because of your humbleness, you begin to have *discriminating awareness*, knowing how to distinguish one thing from another, what to accept and what to reject.

By practicing the virtues of the higher realms, you develop the capability to bring about *the* first thought. Sometimes your so-called first thought is filled with aggression, resentment, or some other habitual pattern. At that point, you're experiencing second thought rather than the real first thought. It's not fresh. It is like wearing a shirt for the second time. It's been worn before, so you can't quite call it a clean shirt. That is like missing the first thought. First thought is fresh thought. By practicing the virtues of the higher realms, you can bring about the fresh first thought. It is possible. Then you begin to see the dot in space much more clearly and precisely. Of course, these seven disciplines are not conducted with a long face, but with the joy of taking a walk in the woods, with a sense of rejuvenating and refreshing oneself.

In Tibet, when children reach the age of seven or eight, we let them use knives. Sometimes they cut themselves, but most of the time they don't, because they are old enough to learn to use a knife properly. They learn to be cautious, and they learn that they are actually capable. At the age of eight, children in a Tibetan farming village may be put in charge of a herd of animals, including the young lambs and calves. We send the children out in the mountains to take care of their animals. They have to pay heed and bring the sheep and cows back to the village when it is milking time. They have to be sure the little ones are safe, and they are told ways to ward off wild animals. All that knowledge is passed on to the children.

So children in Tibet don't play all the time. They play, but they work at the same time. In that way, they develop a sense of how to lead life and how to grow up. I think one of the problems in the West is that children have too much access to toys and not enough access to reality. They can't actually go out and do anything constructive by themselves.

They have to imagine that they're working. It's healthy to introduce young people to the real world, instead of just saying, "He's a child. He can't do that. We are the adults. We have to take care of the children." The limitations we place on children are quite hypothetical. We have so many preconceptions about young people. Children can take care of young animals, just as they learn to read and write. They do it very well.

In my country, there were very few schools. Children were mostly taught by their parents and grandparents. They didn't regard learning to read and write as a duty. Children today often say, "Do we *have* to go to school?" But in Tibet, they regarded it as a natural part of their growing process, as much as herding cattle or sheep. There was less preconception and more realism in children's upbringing. There was much more of a sense of becoming an individual, being less dependent on others. So in that way, learning to be alone in one's early years can be the beginning of warrior training.

We've been here on this earth for millions of years. Confusion has been handed down to us, and we are busy making confusion for others—by trying to make money from others or by coming up with all sorts of gimmicks, all sorts of easy ways to deal with things. In the mechanical age, there is too much reference to comfort. For parents today, sending their children to school is viewed as relief. You park the children in school for part of the day, and then you have time for yourself. A lot of problems come from that kind of laziness. We don't really want to deal with problems; we don't want to dirty our hands anymore. Reality has been handed down to you through somebody else's experiences, and you don't want to experience reality for yourself. Bad information and laziness have been handed down to us, and we become the product of that mentality.

Then nobody wants to take a walk in the woods, certainly not by themselves. If you do go for a walk, you bring at least three or four people with you and your camping gear. You bring along butane gas, so that you don't have to collect wood to make a fire in the woods. You cook your food on your butane stove, and you certainly don't sleep on the ground. You have a comfortable pad in your little tent. Everything is shielded from reality. I'm not particularly suggesting that we become naturalists and forget about modern technology. But one has to be alone. One has to really learn to face aloneness. When you get a little prick from brushing your hand against a branch in the woods, you don't im-

mediately have to put a Band-Aid on it. You can let yourself bleed a little bit. You may not even need a Band-Aid. The scratch might heal by itself.

Things have become so organized and institutionalized. Technology is excellent. It is the product of centuries and centuries of work. Hundreds of thousands of people worked to achieve the technology we enjoy. It's great. It's praiseworthy. But at the same time, the way we use technology is problematic. Ça va?

One needs discipline with enjoyment. In the Shambhala tradition, the sitting practice of meditation is the fundamental discipline. At the beginning, there is resistance to sitting on a meditation cushion and being still. Once you pass that resistance, that barrier, that particular Great Wall of China, then you are inside the Great Wall, and you can appreciate the uprightness, purity, and freshness.

If there is a temptation to stop paying attention, you bring yourself back. It's like herding a group of cows who would like to cross the fence into the neighbor's field. You have to push them back, but you do it with a certain sense of enjoyment. Discipline is a very personal experience, extremely personal. It's like hugging somebody. When you give somebody a hug, you wonder, "Who is going to stop hugging first? Shall I do it? Or will the other person?"

You have such enthusiasm and basic goodness. Although you may not believe it, it is dazzling in you. We can communicate the vision of the Great Eastern Sun to others, for the very fact that we and they both have it within ourselves. Suppose everybody believed that they had only one eye. We would have to let everybody know that they have two eyes. In the beginning, there would be a lot of people against us, saying that it's not true. They would accuse us of giving out the wrong information, because they'd been told and they believed that they only have one eye. Eventually, however, somebody would realize that they actually had two eyes, and then that knowledge would begin to spread. The Shambhala wisdom is actually as stupid or literal as that. It's very obvious. But because of our habitual tendencies and other obstacles, we've never allowed ourselves to believe in it or look at it at all. Once we begin to do so, we will realize that it's possible and true.

The Meek

Powerfully Nonchalant and Dangerously Self-Satisfying

In the midst of thick jungle
Monkeys swing,
Snakes coil,
Days and nights go by.
Suddenly I witness you,
Striped like sun and shade put together.
You slowly scan and sniff, perking your ears,
Listening to the creeping and rustling sounds:
You have supersensitive antennae.
Walking gently, roaming thoroughly,
Pressing paws with claws,
Moving with the sun's camouflage,
Your well-groomed exquisite coat has never been touched
  or hampered by others.
Each hair bristles with a life of its own.
In spite of your feline bounciness and creeping slippery
  accomplishment,
Pretending to be meek,
You drool as you lick your mouth.
You are hungry for prey—
You pounce like a young couple having orgasm;
You teach zebras why they are black and white;
You surprise haughty deer, instructing them to have a sense
  of humor along with their fear.
When you are satisfied roaming in the jungle,
You pounce as the agent of the sun:
Catching pouncing clawing biting sniffing—
Such meek tiger achieves his purpose.
Glory be to the meek tiger!
Roaming, roaming endlessly,
Pounce, pounce in the artful meek way,
Licking whiskers with satisfying burp.
Oh, how good to be tiger!



Tiger.
PHOTO BY CHÖGYAM TRUNGPA.

FOURTEEN

The King of the Four Seasons

A kingdom isn't always a country. The kingdom is your household, and your household is a kingdom. In a family, you may have a father, a mother, sisters, brothers. That setup is in itself a small kingdom for you to practice and work with as its king or queen. Those who don't have a family can work on how they schedule and conduct their own personal discipline properly and thoroughly.

IT IS NECESSARY TO UNDERSTAND the concept of the Great Eastern Sun in contrast to the setting sun. The setting sun is not abstract; it is something real that you can overcome. The setting-sun world is not Americana, nor are we saying that the medieval world is the world of the Great Eastern Sun. Rather, we are talking about overcoming frivolity and becoming a decent person.

The dot in space—first thought, best thought—automatically overcomes the setting sun. Just the thought of the setting sun is second thought, although it may sometimes be disguised as first thought. But it is not the best thought, at all. You have to give up all those second thoughts, third thoughts, and other thoughts up to even the eighth or ninth level. When you begin to give up, then you go back to first thought. When you almost despair and lose heart, that provides a sense of open space, where things begin anew.

The loneliness of the setting-sun world is very intense. Often people commit suicide because of it. Those who survive in the setting sun without committing suicide must maintain their "trips," pretending that they are making a fabulous journey. I visited Esalen Institute some time ago.

Everybody there was having a *groovy* time, as they would say there, trying to avoid reality. The whole setup is based on the avoidance of reality; therefore, you have a *groovy* time. It's such a *groovy* place, such a fabulous place. You don't ever have to do any work there. They would never ask you to use a shovel to dig up the earth and plant flowers in the garden. The flowers are there already for you to pick or wear in your hair. Such a *groovy* place with all sorts of schools of thought, schools of massage, and physical trainings of all kinds provided to make you younger—so that you can forget impermanence.

It is a place to be a teenager, even if you are ninety years old. Some of the older people actually behave like teenagers. In fact, they talk like them and think like them. The setting-sun philosophy is extremely appealing to some people, because it goes along with their own deception. To them, deception is referred to as *potential.* When people say that so and so has great potential, often they mean that so and so has very thick, dense deception. The dot in space cuts through hypocrisy of that kind and brings about the decorum that is based on truth and natural dignity. When you sneeze, you don't have to apologize to anybody, just because you happen to have a body and you sneeze. Decorum is natural dignity and natural elegance that don't have to be cultivated by means of deception. You don't have to go to Esalen Institute to find it.

Togetherness is another word for decorum. Such wonderful decorum is a sense of naturally fitting into the situation. You don't have to tailor your outfit. It fits naturally, with dignity and beauty. That decorum, or genuineness, is the result of seeing the dot in space. From that, we begin to develop fearlessness, or nonfear. First, you see fear. Then, fear is overcome through the sense of decorum, and finally, fearlessness is achieved by means of seeing the dot in space.

Fearlessness is like a tiger, roaming in the jungle. It is a tiger who walks slowly, slimly, in a self-contained way. At the same time, the tiger is ready to jump—not out of paranoia but because of natural reflex, because of a smile and sense of humor. Shambhala people are not regarded as self-serious people. They see humor everywhere, in all directions, and they find beauty everywhere as well. Humor, in this sense, is not mocking others, but it is appreciating natural funniness.

When you achieve such fearlessness, then you can abandon your giant backpack, where you carry all sorts of things to protect yourself from nature. You begin to realize that nature has its own quality, and

you begin to live with nature. In the midst of fearlessness, a sense of ease arises. Because of the ease and naturalness of fearlessness, you feel that you are not being attacked, so you don't have to defend yourself. There is no paranoia. With that ease and looseness, your head and shoulders begin to perk up. Ordinarily, our image of head and shoulders is a tight posture. But when this tremendous ease takes place, you feel that you are just there, like the sunshine, so brilliant, so natural. So the posture of head and shoulders is quite natural. It is simply viewing the universe without hassle.

Out of that arises natural hierarchy. Hierarchy, according to the dictionary, is a pyramidal power structure that you climb until you get to the top. But we are talking about natural hierarchy, which takes place when for the first time somebody experiences the Great Eastern Sun and sees its humor.

It is like the four seasons. Cold winter turns into inviting spring, which brings luscious summer, which gives us the productive autumn, which then goes back to winter. The discipline of winter gives way again to the beautiful unfolding process of spring. The spring melts the snow, bringing the exposed earth of summer. Then again, the possibilities of summer cannot last throughout the whole year. So the discipline of autumn occurs. As autumn comes to an end, we develop the one-pointedness, the one-mindedness, of winter. We can go on, again and again. The one-pointedness of winter begins to lose its grip, its grasp, and it turns into spring. Flowers begin to develop, and the trees are softened by their potential blossoms. Spring is willing to become extravagant summer; then the extravaganza of summer occurs. Nonetheless, there is some comptroller or administrator who says, "Enough is enough."

Then summer turns into autumn, which brings us back to the practicality of the winter. We enjoy the fires burning in our homes. True reality occurs in the winter. Human beings are different from animals. Human beings have to wear layer upon layer of clothes to face the winter: undershirt, T-shirt, warm top shirt, sweater, jacket, topcoat. All those layers almost recreate the abundance of autumn, but when we're finally fortified enough to face the winter, it is too late, and spring comes. The gaiety of the spring brings possibilities that truth may be true, although watching the vulnerable buds in the trees, one never knows. There could be a sudden snowstorm or a sudden frost. Spring is like a person about to smile, who hasn't shown their teeth but is just

grinning. Then we show our teeth and we smile properly in the summer. That brings the autumn again. Then, reality is reality. Enough is enough! In winter, we bake good bread, eat our gruel, and enjoy the grain from the harvest that we achieved in the autumn. We could go on . . .

By the way, ladies and gentlemen, that is natural hierarchy.

A king or queen exists. That king appreciates being king, which is like the spring. The spring king is crowned or enthroned by the subjects. So the king does not become arrogant or take pride in himself alone. The king appreciates that the subjects have made him their king. The king appreciates the whole process, which is the king-*dom*. Let the kingdom flourish, let us have freedom, and let every subject enjoy the kingdom. Let our children have good schools, let the workers have good working environments, and let the factories produce their best abundance of food and clothing. Let all the subjects be so elegant and beautiful. That is summer.

Then there is the autumn aspect of the kingdom: let us not indulge, but let us have some system of government. Let us have a good constitution. Let us have a real sense of working properly with each other. That brings us to the winter. When the kingdom is cold and troublesome, we don't regard it as an attack or as depression in the kingdom. We regard it as an opportunity to show how brave and arrogant we can be as subjects of this kingdom. In that way, natural hierarchy is based on the four seasons.

A kingdom isn't always a country. The kingdom is your household, and your household is a kingdom. In a family, you may have a father, a mother, sisters, brothers. That setup is in itself a small kingdom for you to practice and work with as its king or queen. Those who don't have a family can work on how they schedule and conduct their own personal discipline properly and thoroughly. You eat breakfast, lunch, and dinner. You meet your friends, do your work, do your studies. There is automatically a pattern involved. That pattern should be a joyous one, a happy one, rather than merely obligatory.

I see and hear from a lot of people for whom the regularity of life is a pain. They wish they had a different menu every minute. You have to settle down, somewhere. You have to work on having a regular life, a disciplined life. Traditionally, Shambhalians stay in a job for at least five years. In my case, it has been forty years, and I haven't had the faintest temptation to change my job. The more discipline that occurs, the more

joyous it becomes. That is a very important point in the Shambhala training.

You can help others to overcome frivolity. Based on your own inspiration, you can help people get out of situations that they're stuck in. Usually, frivolity occurs when people are stuck, literally, in one place. They go to the same place and listen to the same music, do the same things, eat the same food. You can help create a change of attitude, a change of environment for them. With your own Shambhala inspiration, you can bring others into a different environment. At the beginning, they might find it slightly awkward; nonetheless, they will probably find it more enjoyable.

Acting as a leader for others has to be based on your own development, how confident you feel in yourself, and how much training you have. If you feel capable and trained and processed enough in your daily life, then you can launch into working with others. It is a question of your own personal development. From the Buddhist point of view, friends who create discipline and lighten up our ego are called the sangha. In the Shambhala culture, we call such friends *warriors*. Warriors can cheer one another up and together create a warrior society. *Warrior*, by the way, is a term that applies to both men and women.

There is a powerful bond between yourselves and myself. We share the Great Eastern Sun together, which is very powerful and important, whether in times of trouble or no trouble. Together, we share in caring for this world, which means that we share the Shambhala Kingdom together. We share the Shambhala tradition. We are brothers and sisters, or father and child in the Great Eastern Sun.

Welcome to the Shambhala world. I'm so pleased that you are here to liberate yourselves from personal burden and to take on other people's burden with compassion. Don't be lazy. The world needs you, very badly, so try to apply these teachings to your day-to-day life situation. Please don't forget. We have a lot of work to do. Hundreds of thousands of people need tremendous help.

I think almost everything has been said. There's nothing left unsaid, except one last thing, which is the parting of friendship. I would like to make a toast to the best of the students, the best of the listeners, and to the great would-be warriors of the future. No doubt about it. To the warriors of the past, present, and future, I would like to raise a toast: To fearlessness!

Seasoning Life

Children run barefooted
Old men with walking sticks sniff fresh air
Spring is good—we all blossom

Active time for the umbrellas
Muddy path for the horses
Chrysanthemums and peonies are gorgeous
Summer is imperial festival

A drop from heaven on my head
I discover it is merely apple
Prosperous time
We are attacked by hailstorms of grain

Home is precious
White world is cold
However, the icicle tunes are melodic
The emperor is returning to his palace

Part Four

POWERFUL

The remaining chapters in the book are written as though you were there. You're invited to participate. Please come along and join the audience. The speaker has arrived, so take your seat. The talk is about to begin . . .

The Warrior's Cry

FIFTEEN

The Basic Gasp of Goodness

GOOD MORNING. I'm so pleased to be here. I am struck by your sweetness and your kindness. I hope there may be some underlying cynicism as well. We open by saying "Good morning" because the Great Eastern Sun never sets. We don't have much time to discuss the great depth of possibilities of Shambhala vision, but we will do our best.

We are going back to basic goodness. Why do we possess basic goodness at all? Why is it basic? Why is it good, for heaven's sake? Basic goodness is based on your first mind, first thought. Before thought, you have a gasp, a sharp in-breath, *Ah-ah!*[1] Whatever you think, even before you think, before you gasp, there is space. There is purity. There is *Ah-ah!* Sometimes you feel so dumb that you can't think of anything. Sometimes you think you're so intelligent, and you can't think of anything. There is just *Ah-ah!*

That is basic goodness. It is not good as opposed to bad. It is basic vacantness, just vacant, pure. That basic gasp, basic awake, basic *Ah-ah!*—just before you hiccup—is basic Shambhala mind altogether. Out of that, believe it or not, fearlessness arises. Fear is another kind of *Ah-ah!* Fearlessness is also *Ah-ah!* Once you realize that basic gasp, you are fearless.

Out of that, you begin to realize individual dignity, and you settle down as you are, as basic being, as Joe Schmidt, Mary Newton, Tom Smith. Isn't it wonderful to be Tom Smith? Isn't it fantastic to be Mary

1. If you breathe in sharply through your mouth, so that you can hear your breath, you will be approximating the sound made here by the author.

Newton? Please smile. You have a self-snug grin in you, where not only your mouth laughs but your heart also laughs. That sense of joy and greatness is always there.

By the way, this is not a theory. I, Lord Mukpo, have experienced it myself. You might refer to me or address me as Lord Mukpo. Lord Mukpo is both my title and my name. Lord is like the sky. Mukpo is like the sunshine in the midst of the sky. I grew up as a lord of Tibet. Mukpo is my family name, my true name, my real name. Literally, it means "dark." Mukpo is like the darkness after the sun sets, but with an interesting twist. When the physical sun sets, Mukpo shines. Mukpo sunshine. Mukpo—that is my name. That is my clan.

Ladies and gentlemen, I wanted to introduce myself properly to you as Lord Mukpo because all of you are part of my clan. Even in the darkest of the dark age, there is always light. That light comes with a smile, the smile of Shambhala, the smile of fearlessness, the smile of realizing the best of the best of human potential.

We have much more to discuss. But for now, I would like you not to speculate but just to be. Look at your mind. Just be. Hold your posture, be upright, hold up your head and shoulders. Sit cross-legged in good warrior posture. This is not a gloomy situation. We are at the height of the best and most cheerful world that has ever been known—which is called enlightened society.

Let us smile. Hold up your posture. When I count three, click in. One, two, ready . . . We are the happiest people in the entire world. We are the most enlightened society in the entire world. It's very moving. It's very real. We are not kidding ourselves.

I would like to explain the warrior's bow to you. This bow is done from a standing or sitting position. You may be sitting in a chair, kneeling, or sitting cross-legged in the posture of meditation. You bow as a sign of greeting. You bow as a sign of respect. When you start a meeting, you may bow, and you bow at the end as well.

When you bow, your posture is upright. Your torso, your shoulders, and your neck are all held upright. You sit up like a good arrow. Then your arms make the bōw.[2] You place your hands on your thighs, with

2. The author is speaking here about bowing, as surrendering or bending down, and he is also talking about a bōw and arrow. To distinguish the bow from the bōw, I have included the diacritical mark ō, to make the long *o* in "bōw and arrow."

your arms held out a little from your torso, rounded into a gentle bōw shape. Then, when you bow, it is like shooting directly at a target. The bōw and arrow bow together.

Why don't we try it? Can you do it? Sit up straight like an arrow, and then make your hands, arms, and shoulders into the bōw. Now you are ready to bow. When you bow, don't look for danger. Don't look for obstacles. Just bow completely.

Let's practice it again. Be up, up. Include your shoulders. Your head and shoulders are upright. Then, keeping your head straight, bend forward, bring your shoulders along, and bend down. Bend down more. Then let your neck go over your shoulders a little bit. Finally, bend from your neck.

Exchanging a bow is like sharing a kiss with your lover. First, you turn your face toward your lover. Then, you bend your neck toward your lover, and your lover bends their neck toward you as well. Then you embrace together. That is the example of how to surrender with a bow.

I appreciate your presence here, and I love you all. Thank you very much.

SIXTEEN

Helping Others

THE PURPOSE OF THE SHAMBHALA TRAINING is to help others, to save others, and to cure others' pain. That is the key point. There are so many confused people and psychotics in the world, and it is your duty, *our* duty, to help them. How you do that depends on what profession you are engaged in. You may be involved with child care. You may be involved with the fine arts or with making movies. You may be involved with gardening and raising plants in a nursery. The point is to help others through any means you can, through your particular profession, whatever it may be.

In order to help somebody, first raise your head and shoulders. Then, don't try to convert people to your dogma, but just encourage them. Whatever profession they have—whether they are dairy farmers, lawyers, or cab drivers—first, raise *your* consciousness, and then talk to them on their own terms. Don't try to make them join the Shambhala club or the Buddhist scene or anything like that. Just let them *be* in their own way. Have a drink, have dinner, make a date with them—just keep it simple.

The main point is definitely not to get them to join your organization. That is the *least* of the points. The main point is to help others be good human beings *in their own way.* We are not into converting people. They may convert themselves, but we just keep in touch with them. Usually, in any organization, people cannot keep themselves from drawing others into their scene or their trip, so to speak. That is not our plan. Our plan is to make sure that individuals, whoever we meet, have a

good life. At the same time, you should keep in contact with people, in whatever way you can. That's very important, not because we're into converting others, but because we are into communicating.

When you are trying to help others, you will probably feel lonely, feeling that you don't have a partner to work with. You may also begin to feel that the world is so disordered. I personally feel sadness, always. You feel sad, but you don't really want to burst into tears. You feel embryonic sadness. There are hundreds of thousands of people who need your help, which makes you feel sad, so sad. It's not that you need someone to keep you company, but it is sad because you feel the sense of aloneness, and others do not. Many people have this experience. For example, I have a friend and student named Baird Bryant whom I've worked with for many years. He is a filmmaker, and we worked together on several films. I can see that he has that kind of sadness. He wishes that something could be done for others, that something could be made right. He has that sadness, aloneness, and loneliness, which I appreciate very much. In fact, I have learned from witnessing my best friend's experience.

There are two types of sadness. The first is when you look at a beautiful flower and you wish you could *be* that flower. It is so beautiful. The second is that nobody else understands that flower. It's so beautiful, utterly beautiful, so magnificent. Nobody understands that. In spite of that beauty, people are killing each other. They're destroying each other. They go to the bar and get drunk instead of thinking of that beautiful flower.

That sadness is a key point, ladies and gentlemen. In the back of your head, you hear a beautiful flute playing, because you are so sad. At the same time, the melody cheers you up. You are not on the bottom of the barrel of the world or in the Black Hole of Calcutta. In spite of being sad and devastated, there is something lovely taking place. There is some smile, some beauty. In the Shambhala world, we call that *daringness*. In the Buddhist language, we call it compassion. Daringness is sympathetic to oneself. There is no suicidal sadness involved *at all*. Rather, there is a sense of big, open mind in dealing with others, which is beautiful, wonderful.

We find ourselves shedding tears at the same time that we are smiling. We are crying and laughing at once. That is the ideal Shambhalian mentality: we cry and we smile at the same time. Isn't it wonderful? A

flower needs sunshine together with raindrops to blossom so beautifully. For that matter, a rainbow is made out of the tears falling from our eyes, mixed with a shot of sunshine. That is how a rainbow becomes a rainbow—sunshine mixed with tears. From that point of view, the Shambhala philosophy is the philosophy of a rainbow.

Daringness also means that you are not afraid to let go when you help others. You wouldn't hesitate to say to someone, "Don't you think you should be more daring, Mr. Joe Schmidt? I see that you're at the end of your rope. You're not doing so good. Don't you think you should pick up your end of the rope and smile with me?" A Shambhala person can help others in that way—in many ways. A Shambhala person can also *demonstrate* warriorship to others. If I slump down like this, what does this posture say? Can somebody please answer? Please talk into the microphone so that we get this on tape. People of future generations have to hear what you're saying. We are making history, you see.

Student: That posture looks sleepy and floppy. It doesn't communicate much of anything.

Dorje Dradül of Mukpo: Yes. OK. Now, how about when I sit up like this?

Second student: There's a sense of joy that just spills over.

Dorje Dradül of Mukpo: Well . . . we have to be careful about saying "joy." We're not only cultivating joy. This posture is also cultivating strength and the ability to work with others. You don't just purely feel good, right? Thank you very much. Could someone else say something? The young lady over there?

Third student: The second, upright, posture is certainly more warrior-like than the slumped-down one. Confidence and strength are qualities that also occur to me.

Dorje Dradül of Mukpo: How would you explain a Shambhala warrior to somebody who just came out of McDonald's?

Student: I would try to communicate to them that the Shambhala warrior does not go out to fight like the warriors I learned about in history class. I would try to communicate that the Shambhala warrior is fearless, ready to meet the world head-on, not necessarily charging into

it, but being open to anything that comes in. The Shambhala warrior is fearless and brave.

Dorje Dradül of Mukpo: Jolly good. That's wonderful. Thank you, sweetheart. You make me melt. Young warrior, your goodness makes me melt. Thank you very much.

In communicating with others, we can definitely make a profound statement. We can communicate with others about their state of being, their own pain, their own pleasure. We don't feel that this world is bad. We feel that this world has basic goodness. We can communicate that.

We don't have to run away from this world. We don't have to feel harsh and *deprived*. We can contribute a lot to the world, and we can *raise* ourselves up in this world. We should feel *so good*. This world is the best world. As we raise up the world, we should also feel good, both at once, right? There are all sorts of ways to do that. If you drive into the mountains with a friend, you may see the mountain deer. They're so well groomed, although they don't live on a farm. They have tremendous head and shoulders, and their horns are so beautiful. The birds who land on your porch are also well groomed, because they are not conditioned by ordinary conditionality. They are themselves. They are so good.

Look at the sun. The sun is shining. Nobody polishes the sun. The sun just shines. Look at the moon, the sky, the world at its best. Unfortunately, we human beings try to fit everything into conditionality. We try to make something out of nothing. We have messed everything up. That's *our* problem. We have to go back to the sun and the moon, to dragons, tigers, lions, garudas.[1] We can be like the blue sky, sweethearts, and the clouds so clean, so beautiful.

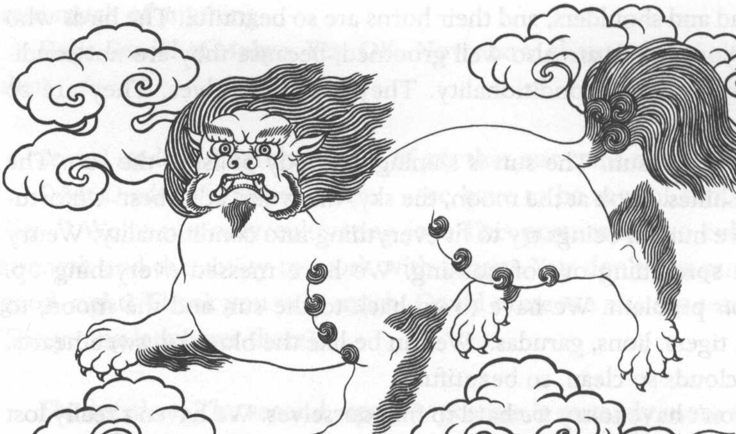
We don't have to try *too* hard to find ourselves. We haven't really lost anything; we just have to tune in. The majesty of the world is always there, always there, even from the simplest point of view. In order to help others, we aren't going to conquer anybody and turn them into a serf, although sometimes we might have to conquer their confusion. Human beings need education so badly, in order to raise themselves to a higher level of existence.

So there's one last thing, which is said very ironically. Am I mad? Or

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1. A mythical bird.







Tiger, lion, garuda, and dragon.

LINE DRAWINGS BY SHERAP PALDEN BERU.

are you mad? As far as I can see, I'm not mad. I appreciate this beautiful world so much, which might mean that I am mad. You could put me in the nuthouse. *Or* we could all go into the nuthouse. I'm only joking!

In order to help others, stay with the sadness. Stay with the sadness completely. Sadness is your first perception of somebody. Then you might feel anger, as the methodology to help them. You might have to say rather angrily to somebody, "Now, pull yourself together, OK?" We can't just view the world as if nothing bad had ever happened. That won't do. We have to get into the world. We have to involve ourselves in the setting sun. When you first see a person, you see that person with Great Eastern Sun possibilities. When you actually work with that person, you have to help him or her overcome the setting sun, making sure that the person is no longer involved with setting-sun possibilities.

To do that, you have to have humor, self-existing humor, and you have to hold the moth in your hand, but not let it go into the flame. That's what helping others means. Ladies and gentlemen, we have so much responsibility. A long time ago, people helped one another in this way. Now people just talk, talk, and talk. They read books, they listen to music, but they never actually help anyone. They never use their bare hands to save a person from going crazy. We have that responsibility. Somebody has to do it. It turns out to be us. We've *got* to do it, and we can do it with a smile, not with a long face.

Student: Why do you think *we've* got to do it?

Dorje Dradül of Mukpo: Why do *we* have to do it? Somebody has to do it. Suppose you're very badly hurt in a car crash. Why does anybody have to help you? Somebody's got to do it. In this case, we have that responsibility, that absolute responsibility. As far as I'm concerned, I'm willing to take responsibility, and I appreciate the opportunity very much. I've been a prince, I've been a monk, I've been a householder: I've experienced all kinds of human life. And I appreciate life. I do not resent being born on this earth *at all.* I appreciate it. I love it. That's why I am called *Lord* Mukpo: because I love this world so much.

The world doesn't put me off *at all.* Due to my education and my studies with my teacher, I love the world. I love to go to New York City, for instance, because I love the chaos. Sometimes I wonder whether I'm a maniac, because I just want to *save everybody.* Perhaps I am. But then

the dralas[2] tell me, "No, you are not a maniac." The death of His Holiness Karmapa has left me with a lot of responsibility, but I'm quite happy to take it on.

Second student: I'm very glad to meet you finally. But it's a little disconcerting to come here out of self-interest and to find out that I'm about to go out and help everybody else.

Dorje Dradül of Mukpo: You have to help yourself first, so you'll be ready to help others. Tomorrow there will be a transmission of how to do it, how to actually *be* a warrior. In connection with that, I would like everybody to think about how to help others. Last night, I couldn't help myself. I had to present the initial realization and understanding of how you can actually *be,* to begin with. Tonight has been more pragmatic, more of the working situation. Tomorrow we can go beyond that.

I'm *so proud* of you, absolutely so proud. You've all had many samsaric experiences in the past, but at this point, I'm so proud of you. I would very very much like to thank you. Very much. On the whole, I would really *very VERY* much like to say, ladies and gentlemen, that you are all worthy subjects of the Shambhala Kingdom. We are one. In order to create enlightened society, men and women like you are very necessary. Thank you very much.

Tonight, I would like to introduce the Shambhala warrior's cry. Chanting this cry is a way to rouse your head and shoulders, a way to rouse a sense of uplifted dignity. It is also a way to invoke the power of windhorse and the energy of basic goodness. We might call it a battle cry, as long as you understand that this particular battle is fighting against aggression, conquering aggression, rather than promoting hatred or warfare. We could say that the warrior's cry celebrates victory over war, victory over aggression. It is also a celebration of overcoming obstacles. The warrior's cry goes like this: Ki Ki So So. *Ki* is primordial energy, similar to the idea of ch'i in the Chinese martial arts. *So* is furthering or extending that energy of ki and extending the power of Ki Ki So So altogether. Let us close our meeting by shouting "Ki Ki So So"

2. In the Shambhala teachings, the manifestation, strength, or bravery that transcends or conquers aggression. Sometimes translated as "war god," *drala* means "being above or beyond war."

three times.[3] Sitting in good warrior posture, with your hands on your hips, hold your head and shoulders and shout:

Ki Ki So So
Ki Ki So So
Ki Ki So So

Good morning.

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3. *Ki Ki So So* is a traditional victory chant in Tibet. It is often chanted during a ritual purification ceremony called a lhasang, which involves the burning of juniper and passing sacred objects through the smoke. It is also chanted when one reaches the top of a mountain pass. The traveler places a flag in a rock cairn on top of the pass and chants the warrior's cry. Chögyam Trungpa describes how he performed this ritual during his escape from Tibet: "Ahead of us lay the very high pass of Sharkong La; it was extremely steep and the weather was very stormy, so when we had got about halfway up we camped for the night. . . . The next morning we returned to the climb. . . . When we reached the top of the pass, I, Kino Tulku and Akong Tulku dismounted to give the traditional traveler's shout of victory, after which we duly added a flag to the cairn" (*Born in Tibet*, p. 176).

Sanity Is Joyful

Riding on a white horse,
Carrying the full blade sword,
Holding the victorious view—without wearing glasses—
As I hear the fluttering of the banner of victory,
As I smell horse dung,
As I hear the troops chattering along with their suits of
armor—
I feel so romantic
And so brave.
As I carry the bow and arrow in my hand—
It is better than making love to a maiden:
As I defeat the enemy, I feel so good,
I feel so compassionate—
Love and kindness to my enemies.
That is why I will say,
Ki Ki So So!
Maybe the Dorje Dradül is mad,
But on the other hand
The sanest person on earth is the Dorje Dradül.
Ki Ki So So!

D. D.

SEVENTEEN

Transmission

GOOD MORNING, EVERYONE. Tonight is your final confirmation as Shambhala warriors. Ironically, the warriors of Shambhala do not create war. The word *warrior,* by itself, may mean a creator of war or a warmonger, but the warriors of Shambhala are the opposite—of course. The Shambhala warrior does not create war, *at all,* but is somebody who creates peace. The warriors of Shambhala are those who are interested in subjugating their own desires for war and for aggression. Last night we talked about sadness. That quality is precisely the heart of warriorship. The warrior is completely in tune with people and with their various levels of emotionality. We are the opposite of warmongers.

How beautiful is red! How beautiful is yellow! How beautiful is green! How beautiful is blue! How beautiful is gray! When we look around, how beautiful it is. How beautiful to see a person sitting upright enjoying their meal. How good to see a person taking a shower, lathering their hair. How good it is, a person shaving. How good it is, the ladies combing their hair. They comb their hair as if it were the mane of a Shambhala tiger or a lion's mane—whether they use hair dryers or not.

We are always good warriors of Shambhala: good tigers, good lions, good garudas, good dragons, with great teeth, beautiful shiny faces, beautiful hands. How beautiful the demeanor of human existence. The Shambhala world is an individual world. At the same time, it is a world that we share. When we relate with the rest of the world, we should be well groomed. That is one of the very first principles of Shambhala decorum.

I would like to discuss the concept of a Shambhala lord a bit further. *Lord* is an Old English word. In French, lord is *seigneur,* and in Spanish, it is *señor. Lord* here does not mean "overlord." An overlord uses other people, regarding them as serfs, as people with no dignity. An overlord uses others as dishwashers and busboys or as rickshaw haulers. In this case, when we talk about a lord, when we talk about Lord Mukpo, we are talking about identifying ourselves with the sun and the moon.

Lord Mukpo is not going to kill people or make people work in the sewerage system or in the lowest of the lowest of the lowest places that you can think of. Lord Mukpo is brilliance. As lords and ladies of Shambhala, we can be together with the sun and the moon, the moon of skillful means and the sun of brilliance, which are the masculine and the feminine principles. The lords and ladies of Shambhala dare not take advantage of their own inadequacy or the inadequacy of others.

Lord or *lady* here also means power, a sense of reality in which real strength can be wielded by every one of us. Power is not power over somebody else, in the sense of an overlord. In this case, power is the power to be yourself. The original lord inspires that power in you. You have power to open your bloody[1] eyes, your bloody nose, your bloody mouth. You have bloody power, wonderful power, extraordinary power.

On the whole, the warriors of Shambhala are not afraid of anybody. We hold ourselves with good head and shoulders. With good head and shoulders, we do not subjugate ourselves or submit to anybody else—bloody anybody else. We can be *ourselves,* my lords and ladies.

Let us hold up our head and shoulders, OK? This will be the transmission of the power of warriorship. Hold up your spine. Open your eyes. Head and shoulders at its best. I want you to say the cry of the Shambhala warriors after me. When you say that, you receive the transmission, and you will have the power altogether.

OK. First, hold yourselves up. OK? Ready? Repeat after me: *Ki Ki So So.*

Ki Ki So So

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1. The word *bloody* here is used to intensify or lend force to the word it precedes. This usage, according to the *Oxford English Dictionary,* goes back to the end of the seventeenth century, when aristocratic rowdies were called "bloods." The phrase "bloody drunk," for example, meant as drunk as a blood, or as drunk as a lord.

Let us bow. Let us be humble and bow much more. Make a good bow, a gentle bow. Power and strength have occurred already. You don't have to hang on to that. Now you can surrender; you can really bow.

PLEASE smile. Have fun! It is as if the span of an eagle's wings were suddenly given to you. As if the haughtiness and the head and shoulders of the deer were given to you. As if the quickness of the fish were given to you. I am overjoyed to share this with you. I have been holding back for so long!

There is a mutual understanding between all of you and myself, my heritage, my lineage. With your concern for humanity, we will surely help others. That seems to be the case, and that seems to be the point. That seems to be the reason why we are here together: to help others.

Battle Cry

Riding on the horse who is impeccably, militarily trained,
Carrying the six weapons with one's head and shoulders up
for the warfare.
Contemplating whether you are fighting in the name of
passion or aggression—
Should you crush a jar of honey with your fist or slash it
with a sword?—
I am wondering whether I am what I am.
My deeds and thoughts will synchronize in the name of
great dralas.
I wonder whether I may kiss the sword
Or lick the blade.
Shock should not be the warrior's startle;
But beauty and gentleness are the warrior's treasure.
When man fights man, should there be bloodshed?
Wallowing in one's depression doesn't seem to be the way
to achieve true warriorship.
I enjoy fields of blooming warriors who chant the war cry.
I also enjoy warriors riding horses that never buck but
smoothly sail through enemy troops.

Part Five

ALL-VICTORIOUS

The Warrior's Smile

EIGHTEEN

A Question of Heart

THE QUESTION that we're going to discuss tonight is a very simple one. It is a question of heart. As warriors, we should have a soft heart. That is what the world needs. The heart of warriorship is also fearlessness. Having a heart *at all* is based on being fearless and manifesting a sense of warriorship. When we talk about becoming a warrior, we are not talking about conducting *war*fare, but we're talking about manifesting fearlessness and gentleness that can save the world.

We have to be genuine, which means not having aggression and being true to oneself. In that way, we can build an enlightened society. Enlightened society cannot be built and cannot develop on the level of dreams or concepts. Enlightened society has to be real and good, honest and genuine.

A lot of us feel attacked by our own aggression and by our own misery and pain. But none of that particularly presents an obstacle to creating enlightened society. What we need, to begin with, is to develop kindness toward ourselves and then to develop kindness toward others. It sounds very simpleminded, which it is. At the same time, it is *very* difficult to practice.

I would like to keep our discussion very simple and direct. Pain causes a lot of chaos and resentment, and we have to overcome that. It is an extremely simple logic. Once we can overcome pain, we discover intrinsic joy, and we have less resentment toward the world and ourselves. By being here, naturally being here, we have less resentment. Resentment is not being here. We are somewhere else, because we are

preoccupied with something else. When we are here, we are simply here—without resentment and without preoccupation. And by being here, we become cheerful. Let me see you smile. That's it! Good luck.

Student: What should we do if people take advantage of our kindheartedness and use it against us? Most people feel that they can only give so much, but they also need to receive. We feel we can't give and give and give to people who just take and take and take.

Dorje Dradül of Mukpo: Give your goodness back to them. Let them glow. You have that much power. You can do it. You don't need to rely on anybody else's goodness. You have a resource already, which is your own goodness. You are already good, and you can actually transmit that goodness to others. In Buddhism, we call it tathagatagarbha, or buddha nature.

Suppose you heard a talk about the heart. You might say, "Where is *my* heart? Do *I* have one?" Examine yourself and your state of being. You will find that you have the heart of goodness *in you*. You have it, and you'd better use it. One of the problems we have is feeling poverty-stricken. To overcome that, we have to be direct, and we have to trust ourselves. We are *not* poverty-stricken. If we are capable of smiling, we have goodness in us, always. Whether young or old, very old or very young, still, there are always possibilities of a smile. In fact, people do smile, at least three times a day. That is goodness. So keep smiling. Enjoy your being.

Student: When you give a general prescription like "Be kind, smile, and be true to yourself," I can't help but think about women being abused and raped, about one class of people exploiting and oppressing other classes, or about people starving to death. On a world scale, I see incredible alienation, exploitation, and class oppression. How can what you're saying change the world?

Dorje Dradül of Mukpo: We can change the world, definitely. The problem is that we don't smile when chaos occurs to us. When chaos occurs, even within that chaos, we can smile, which cures confusion and resentment. Do you understand?

Student: When you say to smile, are you saying that we should throw the hatred out?

Dorje Dradül of Mukpo: Absolutely. Yes. You got it.

Student: Could you talk about the Tibetan legends concerning the Kingdom of Shambhala?

Dorje Dradül of Mukpo: Shambhala was an enlightened society that manifested nonaggression. Its geographic location was in the middle of Asia, in the middle, or the heart, of the Orient. The Shambhala society was able to transmute aggression into love. Consequently, everybody in Shambhala attained enlightenment, so they no longer needed to fight wars. Finally, the whole society, the whole country—including all the buildings—ceased to exist on the earthly plane. That is the story of Shambhala.

Student: Do you think the Kingdom of Shambhala will manifest again on a worldwide scale as a golden or enlightened age?

Dorje Dradül of Mukpo: You bet.

Student: Do you have any time frame for that—say, a hundred years or two hundred years from now?

Dorje Dradül of Mukpo: Right now. It is possible.

Student: Many lamas have said it may happen within a hundred or two hundred years.

Dorje Dradül of Mukpo: That's speculation. It happens right now.

NINETEEN

The Mukpo Clan

GOOD MORNING, ladies and gentlemen. I say good morning, even though it's evening, because as far as we are concerned, the sun always rises, and the sun is the source of brilliance. For the warriors of Shambhala, the sun is never a setting sun. This has nothing to do with cultural philosophy of any kind. The sun always shines because *you* always shine. You are shining at this moment. The sun is a symbol of that *ever glowing.*

Tonight, we're going further in our understanding and realization of the Shambhala principles. To begin with, we feel revulsion toward the setting-sun world. The setting sun is one's personal depression. Anything that you think is grossly unpleasant, or *yucky,* is connected with the setting-sun principle. We are trying to get out of that setting-sun world by trusting in ourselves and becoming warriors.

You have a head on your body, and when the head and the body are synchronized together, you realize that you are a real human being and a decent human being. In the Shambhala teachings, we call that having good head and shoulders. With that very ordinary experience of head and shoulders, you begin to smile. When you realize that you don't have to separate mind and body, then you can eat properly, sleep properly, get your hair cut properly—do anything properly. You can experience tremendous sacredness in ordinary activities. What is ordinarily regarded as casual activity, we regard as the sacredness of Shambhala.

In traditional societies such as the Tibetan society I came from, you ride your horse, you pitch your tent, you make a fire. Whatever you do,

it is done simply and directly. If you have to kill your enemy, you do so in the same spirit of simplicity and directness. Your enemy should die in your lap rather than being slaughtered off in the distance. And having killed your enemy, you're supposed to kiss the enemy. I don't know if you can understand this. In America, the white man just wiped out the Indians. There was no sense of sacred warfare. What I'm talking about is quite the opposite of that approach.

Last night, we talked about the importance of the warrior's smile. That is daringness. Whatever you do, you are not confused or intimidated. Like an eagle perched on a boulder, you fluff up your feathers with the demeanor of fearless dignity. Eating, walking, sleeping: you are not afraid to do anything. Please be decent. You don't have to be cowards anymore. Do you understand? For the warrior, fearlessness and love are the same. When you are in love, you are terrified at the same time. Nevertheless, you can develop love without terror and without horror.

The Shambhala flag represents the principles we're talking about tonight. The yellow disk is the sun, which symbolizes compassion. The surrounding white space is skillful means. White also represents wakefulness and yellow, wisdom. There are four stripes on the flag, which represent four stages in the warrior's understanding and attainment. The blue stripe represents inscrutability. The red represents the sense of outrageousness. The white stripe represents perkiness. Perky, in this case, is the sense that you're awake all the time. Last, the orange stripe represents meekness. Meekness is humble modesty that brings together all of the Shambhala qualities that we have developed.

I have a personal flag or standard that incorporates the same principles. On this flag, the tiger represents meekness, the lion represents perkiness, the garuda represents outrageousness, and the dragon represents inscrutability. Going down one side of the flag, there are six white dots on a black background, which represent the six traditional clans of Tibet. All of the Tibetan clans practiced the disciplines of meek, perky, outrageous, and inscrutable. The six clans of Tibet are somewhat like Scottish clans, in that they represent the strength and dignity of family and the power of joining your identity together with others.

I am from the Mukpo clan. His Holiness Dilgo Khyentse Rinpoche and His Holiness the sixteenth Gyalwa Karmapa also belong to this clan. The great Tibetan warrior Gesar of Ling was also from the Mukpo clan. Clan is a general way of relating to reality. Clan is a sense of how to rule



Chögyam Trungpa teaching a dharma art program in Boulder, Colorado. Behind him can be seen his personal flag or standard, described on page 331. To his right is the Shambhala flag, also described on page 331. From top to bottom, the four stripes on the Shambhala flag are orange, white, red, and blue.

PHOTO BY ROBERT DEL TREDICI.

the world and how to perceive the world at the same time. The heritage and benevolence of the Mukpo clan are my gift to you. Decency is the heritage of the Mukpos. In the past, the Mukpo clan tried to be decent, and we achieved decency altogether. Why not pass that decency down to you and the generations to come?

Please smile and please join our clan. Meek, perky, outrageous, and inscrutable are the way we work. It was, and it still is. I have been working with those principles since I came to the Western world, and now I am giving this treasure to each one of you.

There's nothing very much to say. By giving you this gift, it is both

the closing of one door and the opening of another. I feel so relieved, so unburdened that you can share the Mukpo experience of helping others. My clan is yours, and I am so pleased that you are joining my clan. My clan has never deceived anybody. My clan shed *so much blood* in order to protect and maintain meek, perky, outrageous, and inscrutable. We worked so hard, ladies and gentlemen.

I didn't come to America to sit on a comfy cushion. I came here, you realize, to promote and to present everything that the Mukpo clan has gone through. It's real, sweethearts. It takes tremendous effort to be genuine and real, and tonight such effort is being shared with you. Warriorship is being handed over to you. I am giving you the heart of the warrior tradition. The Mukpos are not into having fake warriors, or double warriors, like in *Kagemusha*.[1] We are true, maybe too true. It is up to you, of course, but *we* never cheat. If we have to, we kill on the spot. If necessary, we would slice off a person's head without doubt, without confusion. Whatever the situation calls for, we are always true to ourselves. At the same time, tremendous joy and celebration take place. It is quite different from a wake. When somebody has died, at a wake, you might drink a lot to drown your sorrows—before the funeral. That is not the way of the Mukpos.

Shambhala means being true and honest at the same time. One thing you can be certain of: in the Shambhala world, nobody will be cheated, at all. If you keep a long face and hold on to your aggression, you will be punished by your own aggression. Otherwise, the Shambhala principles are quite cheerful! Thank you very much.

1. In Kurosawa's film *Kagemusha*, a Japanese lord dies, and his officials find a peasant who has an eerie resemblance to him. They train him and force him to take the lord's place. He successfully plays this role and fools everyone throughout much of the movie. The theme is similar to that of Mark Twain's *The Prince and the Pauper*.

I

Auspicious Coincidence

Wealth and Vision

The tiger has developed more stripes.
The lion has developed more mane.
Could the garuda fly further!
Is it possible that the dragon could resound deeper!
Could my ten years of being here be more!
Sometimes I feel I have been in North America 10,000 years,
Other times, maybe only ten seconds—
We grow young and old simultaneously.

We certainly appreciate what we have done,
What we have achieved, in ten kalpas[1] or ten seconds.
It is wondrous,
Shocking,
That you as the noble sangha
And I as the Vajra Master—
We grew old together.
Such a wonderful dharmic world would be impossible
If we never met each other.

We could say that the wise and the wicked have no time to
rest.
Let us not indulge each other
In the ground, path and fruition of our journey.
Let us wake and join in the celebration,
And let us go further without rest.
In the name of the lineage and our forefathers,
Let us hitch up our chubas fearlessly;
Let us bring about the dawn of tantra
Along with the Great Eastern Sun.

1. A kalpa is a very long aeon, sometimes reckoned as 4,320 million years.

II

Haiku
(Excerpt)

All goes well.
Ki Ki—all goes worthywhile—So So!
I take pride in our expedition.
Since my mother left me without her fur chuba
I decided always to be chubaless,
A warrior without wearing clothes, walking in the cold.
My mother and my guru have agreed on this principle,
So now I am furless, clothesless.
On the other hand I remained a king,
Sitting on a throne with a self-snug smile.
If I never had my heritage,
This never would have happened:
Thanks to Gesar
And anybody related to the Mukpo family
Who has had the delicious meal of the Mongolian meat-
eaters.
Good dish,
Solid gold brocade,
Genuine suit of armor,
Riding on a white horse into battle—
We take pride in all of those.
Ki Ki So So!
Ki Ki So So to Lady Jane!
Ki Ki So So to my white horse!
Ki Ki So So: We are the warriors without ego!
Om svabhava-shuddah sarva-dharmah svabhava-shuddho
'ham[2]
Ki Ki So So!

2. A traditional Buddhist mantra, or religious chant, that invokes the nontheistic principles of emptiness and egolessness. It means "All dharmas or phenomena are pure in nature; I am pure in nature."

TWENTY

Beyond Depression

OCCASIONALLY, we may have difficulty expressing ourselves or difficulty understanding the realities of human nature. We may feel inadequate, thinking that there's something we don't know. We think there's some knowledge we should acquire. In that situation, the emphasis on learning is an obstacle. Why don't we wake up without learning? Why don't we cheer up without learning?

The real problem is that we cannot work with our depression. We might say that depression is good: when we are depressed, we begin to see the other shore. We can empathize with others, and we can see the need for an alternative. Yet when we are depressed, we are unable to transcend neurosis. Let us give up depression. Let us literally give up depression.

Then we can smile beautifully, utterly, extraordinarily. Ladies and gentlemen, why do we have to wallow in the mud? We don't deserve that. We don't deserve to wallow in a pile of excrement. Why don't we wake ourselves up! And smile at the same time!

We are capable of smiling. Let us not become dutiful oxen. Let us not become obedient worms. Let us not become the worst of the worst. I know that sometimes the brilliance of going beyond your depression is *so* terrifying, but nonetheless, you have to do it. Your cowardice will provide bravery at the same time. When you feel so cowardly and afraid, it is equal to when you see a terrible darkness: you see brilliance at the same time. Please come and join us with a smile. You can do it! It has been done, and you are capable of doing so. Thank you. Please ask questions.

Student: Could you explain a little more what you meant by cheering up or waking up without having to learn?

Dorje Dradül of Mukpo: You tell me. What do you think?

Student: Is it that we become too preoccupied with getting somewhere as opposed to just cheering up right on the spot?

Dorje Dradül of Mukpo: Yes, that's right. That's perfectly right. But there are some problems. What are the problems? Please tell us.

Student: I suppose that, if you always take the approach that you must learn something more in order to cheer up or to wake up, all you're doing is setting up habitual patterns for yourself.

Dorje Dradül of Mukpo: That's right. Thank you very much. At this point, you are a child of Shambhala, and I'm proud of you.

Student: Sir, did you say that depression is good and then say that we have to get rid of depression?

Dorje Dradül of Mukpo: Not quite get rid of depression per se. We can actually stand on the platform of depression. It's like this chair that I'm sitting on. A long time ago, it was made by people who were depressed. Now, we have flipped the coin. This particular chair is now a Shambhala chair, a Shambhala throne. So we are not trapped in depression. Ça va?

Student: Is there some kind of wisdom behind the depression, and we get depressed because . . .

Dorje Dradül of Mukpo: Not wisdom *behind,* but wisdom in front. Wisdom is *there.* R-r-r-r-right now!

Student: Then, why do we get depressed?

Dorje Dradül of Mukpo: You don't. People talk about miracles. Miracles don't occur, but at the same time, they occur. Miracles are worked on the spot, r-r-right on the spot. It makes us smile, and we begin to realize that reality is not a source of confusion and solemnness.

Student: Sir, is it not possible to be cheerful and to still feel a full range of emotions: sadness, perhaps anger, all those feelings? When you say "Cheer up," that doesn't wipe out the emotions, does it?

Dorje Dradül of Mukpo: When we begin to see the Great Eastern Sun,

we don't forget the setting sun. When we learn A, we don't forget Z. There is a possibility of bringing Z into A. Do you understand?

Student: I hope I do. In this sense, that . . .
Dorje Dradül of Mukpo: You don't have any *hope.* You just do it.

Student: But to feel different emotions . . .
Dorje Dradül of Mukpo: You don't have any *feel.*

Student: You don't feel?
Dorje Dradül of Mukpo: You just do it.

Student: Uh, but . . . can't you feel and . . .
Dorje Dradül of Mukpo: No, no, no, no, nonononononono*NO.* You don't dabble in anything. You don't dabble in anything.

Student: Well, an example might be that you see something very sad—say, the death of a child. That can be sad. Isn't it reasonable to feel—can't you . . .
Dorje Dradül of Mukpo: No.

Student: . . . do it?
Dorje Dradül of Mukpo: No. We are talking about *genuineness.* Genuine on the *spot.* R-r-r-real genuine on the spot.

Student: Suppose you're crying?
Dorje Dradül of Mukpo: You don't cry. You can cry *because* you did not cry. It's *on the spot.* Come on! Say something more.

Student: What about revulsion?
Dorje Dradül of Mukpo: Because of that, you feel revoltsion.

Student: Because of what? Because of the feeling or the event?
Dorje Dradül of Mukpo: You are never revolted.

Student: Never?
Dorje Dradül of Mukpo: Never! [*Burps. Audience laughter.*]

Student [laughing]: Thank you, sir.

Dorje Dradül of Mukpo: Thank you! OK, at this point, we should probably adjourn. When the warriors of Shambhala meet together, sometimes we close our gathering by singing a very cheerful song, which is called the anthem of Shambhala. I hope you'll join in, and thank you very much, everybody.

Anthem

In heaven the turquoise dragon thunders,
The tiger's lightning flashes abroad.
The lion's mane spreads turquoise clouds,
Garuda spans the threefold world.

Fearless the warriors of Shambhala,
Majestic the Rigdens[1] on vajra[2] thrones.
The Sakyong[3] king joins heaven and earth.
The Sakyongwangmo harvests peace.

The trumpet of fearlessness resounds,
The all-victorious banner flies.
Temporal and spiritual glory expand.
Rejoice, the Great Eastern Sun arises!

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1. The kings of Shambhala.

2. Adamantine or having the qualities of a diamond. *Vajra* (Tib. *dorje*) refers to the basic indestructible nature of wisdom and enlightenment.

3. *Sakyong* and *Sakyongwangmo* are titular names of the rulers of Shambhala. The term *Sakyong* means "Earth Protector"; the *Sakyongwangmo* is the Earth Protector Lady.

TWENTY-ONE

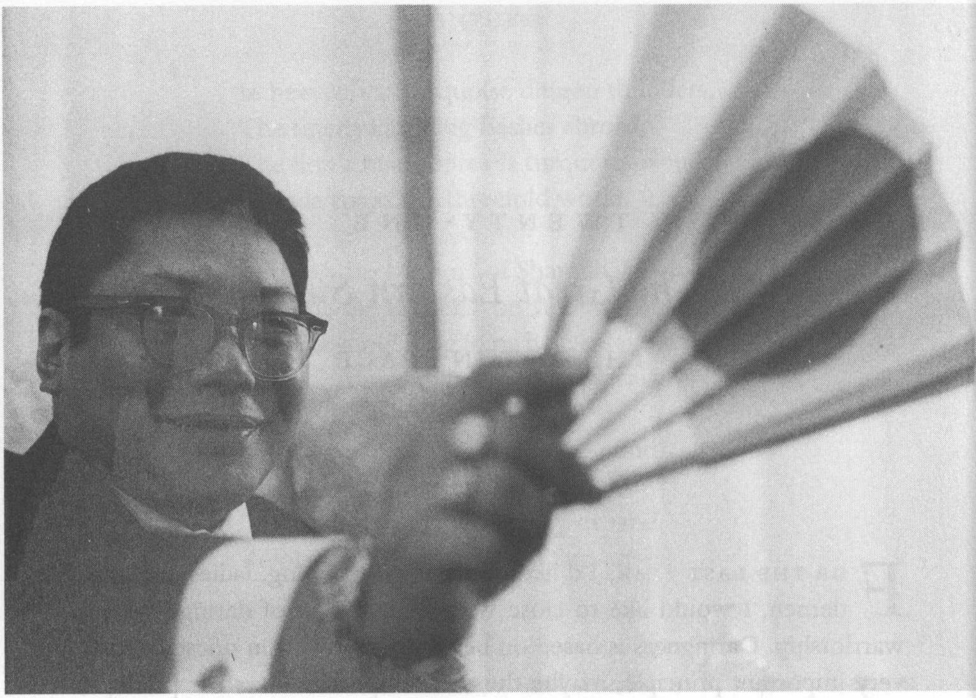
The Great Eastern Sun

THE DOT IN SPACE

FOR THE LAST TIME, I'd like to say good morning, ladies and gentlemen. I would like to close with a discussion of daringness and warriorship. Daringness is based on being genuine within oneself. It is a very important principle, maybe the most important. It is the principle of nondeception.

Deception occurs first in oneself, and then deception is spread to others. Deceitfulness is one of the main obstacles to realizing the Shambhala principles. Whether one is eating, walking, or sleeping, whatever we do has the potential for deception. Because of deception, we are unable to see the dot in space. The dot in space is pure and clear, altogether unwavering. That dot in space is the way we hold ourselves upright. It is the Great Eastern Sun. The Great Eastern Sun is the dot in space.

All the variations of enlightened Shambhala society that we have talked about are the dot in space. They are based on not deceiving anybody and appreciating oneself at the same time. Being kind to oneself and therefore being capable of extending kindness to others both arise from the dot in space. The dot in space is a manifestation of your sanity. It is almost a ringing in your ears. Sometimes when you are going about your business, something goes *ding* in your ears. That is the dot in space. It is a reminder, and it is that which makes you smile. It is that which makes you glance around or look over your shoulder. That is the dot in space.



Chögyam Trungpa.
PHOTO BY ROBERT DEL TREDICI.

Who are they? Where are they? That's the dot in space![1] Inquisitiveness is the dot in space. Curiosity is the dot in space. Any question that comes into your state of being is the dot in space, always. One should not regard one's world as a boring world. There is always *Ah-ah!* There is always a spark. There is always a smile. There is always a cry, as well. That is the dot in space. That is why you are here, all of you.

I have experienced this myself. It is a personal experience. I'm not presenting fiction or philosophy. That which makes you gasp *Ah-ah!* is the dot in space. That which makes you *smile* is the dot in space.

1. I believe that the author is doing a takeoff here on a phrase connected with a television series or a film, but I haven't been able to identify the source of the reference.

Student: Sir, when I'm lost in thought and something brings me back to a sense of self-awareness—in that moment that I wake from my thoughts or my depression or whatever I'm feeling, there doesn't seem to be any quality other than the awakeness. Sometimes it's pretty ho-hum. You make it sound very exciting.

Dorje Dradül of Mukpo: That awakeness is the dot in space. Inspired or not inspired: both are the dot in space. As long as you come back, that's fine. You have a long face: ohhh. You are beaming with a smile: ahh! Both are the dot in space. As long as you see the brilliance of the Great Eastern Sun, everything is all right.

If you can maintain a sense of humor, that will dispel deception, but we don't have any insurance policies here. You just have to keep going. For example, the lohans were great Indian saints and very great meditators. They were very serious people, in some sense. Within that, however, you can see that they were constantly laughing while they sat in meditation. That is what we are talking about.

I would like to leave all of you with one last reminder: when you are in a serious mood, smile, with Shambhala vision. The sitting practice of meditation is *very* important for you. *Just sit,* as you are instructed to do. I'm so pleased by your composure. Beyond that, the main point is to care for this world and also to have a sense of humor. Thank you very much.

Epilogue

IT HAS BEEN MORE THAN TEN YEARS since my father passed into parinirvana.* In that time, many people have tried to fathom what he was about and what he meant as a historical figure, an individual, a Buddhist teacher, and a Shambhala warrior. As time passes, the heart and body of what he taught have become increasingly powerful. More and more people appreciate his compassionate demeanor and his overwhelming commitment to helping others.

My father is recognized as a pioneer in the transmission of Buddhism to the West. As such, one of his contributions is the translation and introduction of Buddhism into a context that Westerners can understand. However, if his life is looked at in more detail, it becomes evident that perhaps his greatest gift to the world is his unique presentation of the Shambhala tradition of warriorship.

Growing up with Chögyam Trungpa Rinpoche as my father, I lived in a Shambhala household. We practiced Buddhism, but the basic environment was Shambhalian. As is clearly stated in this book, understanding the wisdom of Shambhala is understanding basic human dignity. There are set principles and practices in Shambhala, but the root of the teachings is simply how to be a decent human being, how to live in a harmonious way.

The wisdom of Shambhala has been gathered for many centuries. This wisdom shows that there is a path, a way to live, and points to how the world works. We do not need to search endlessly or to concoct our own recipes for the meaning of life. Many Shambhala warriors have realized the basic rhythm, the basic energy of their lives. Our duty, our joy, and our fascination with life all come together when we are able to touch that energy, understanding that it is the dignity of all humankind.

**Parinirvana* (Skt.): Roughly synonymous with *nirvana*, *parinirvana* refers to a state of complete liberation, enlightenment, or freedom. Parinirvana is often equated with liberation after death, but it may also refer to liberation during life. The term is sometimes used to refer to the death of a monk or nun.

This is not a celestial or otherworldly power. If we lead our lives appreciating both the mundane and the extraordinary qualities, holding them both equally, without preference, with a gentle hand and compassionate gaze, we have discovered what being a human being, what being a Shambhala warrior, is.

I hope that people are able to read this book many times so that it can soak into their bones. I hope its meaning can have an influence on how they conduct their lives. The power of Shambhala is not so much that we "get the idea" or that with a quick glance we understand everything. Rather, we begin to realize that these simple teachings take time to be understood and even more time to be absorbed into our hearts.

In and of itself, the Shambhala vision is not overly complicated or difficult. Often we see it and say, "Oh, I know that." It feels like something very familiar to us. The real challenge is letting these principles penetrate our being and not letting arrogance and depression consume us. The Shambhala warrior knows that life can be simple. Yet these straightforward teachings have a profound effect. They are not theoretical spiritual exercises: they are pragmatic methods to help people raise their children, develop art, or run their own coffee shops. Through the years, the practical element of these teachings has become more and more powerful.

Often the Dorje Dradül would say that these teachings were not his alone but that he was a representative of their sanity and dignity. In a confusing and speedy world, he felt it was his duty to offer them for individuals who were willing to listen. He would say that the Shambhala vision was much bigger than he was and that he would not live forever. Others would have to assume responsibility for carrying out these teachings. I think he would be very proud of, and delighted by, how people have taken his words to heart and tried to understand and live according to them.

Many aspects of the Shambhala world have been expounded and written about since that early time when he first presented them to a small handful of people. From those earliest talks, the Dorje Dradül went on to present the Shambhala teachings to thousands of interested listeners. Many students and admirers of the Dorje Dradül try to conduct their lives according to these principles. We refer to this as creating enlightened society.

In the early 1970s, people wanted esoteric Buddhist teachings. They

were rather puzzled when the Dorje Dradül presented instead seemingly simpleminded teachings on how to live in a decent way. Now, hundreds of thousands of people realize that those simple, practical instructions are extraordinarily useful.

In the past twenty-five years, the Shambhala teachings have taken root. Since the passing of the Dorje Dradül, many people have participated in the Shambhala Training program, which continues to grow and expand. It is inspiring to see such a diverse group of people practicing and living their lives according to these teachings—people of many faiths in many different parts of the world.

As I have now inherited my father's work, and particularly the responsibility for propagating Shambhala vision, I am very grateful to Carolyn Rose Gimian for her diligence, resourcefulness, and intelligence in assembling this material.

Please enjoy this book just as you would enjoy sitting outside early in the morning, soaking up the warm rays of the Great Eastern Sun.

THE SAKYONG, JAMGON MIPHAM RINPOCHE

Afterword

SHAMBHALA: *The Sacred Path of the Warrior* was first published in 1984. Although its author, Chögyam Trungpa, was one of the best-known Tibetan Buddhist teachers in the West, *Shambhala* is not a book about Buddhism. While drawing on the heritage of Buddhist meditation practice, it presents a unique path for awakening based on the Shambhala teachings of warriorship.

Chögyam Trungpa, Dorje Dradül of Mukpo, died on April 4, 1987, in Halifax, Nova Scotia. Between his death and this writing, more than a dozen books by him on various aspects of the Buddhist path have been published, using the audiotapes of his lectures as source material. However, this is the first new book by him on the Shambhala teachings. *Great Eastern Sun: The Wisdom of Shambhala* was the Dorje Dradül's provisional title for his first book on the Shambhala teachings, but it was later changed. However, it was the perfect title for the present volume. A friend of mine, Rick Fields, once said that Chögyam Trungpa was the master of the delayed punch line. This is certainly one of those times.

Although *Great Eastern Sun* is not primarily a book about Buddhism, its author was, as noted above, one of the great Tibetan Buddhist teachers of the twentieth century. For readers unfamiliar with his life and work, some biographical information may be helpful.

Background

Chögyam Trungpa Rinpoche was born in 1939 in a cowshed on a high plateau in eastern Tibet, in a region where many people have never seen a tree. While still a babe in arms, he was recognized as an incarnate

lama, or tulku. With his parents' blessings, he was taken to the Surmang monasteries, where he was enthroned as the abbot and the eleventh Trungpa Tulku, or the eleventh incarnation of the Trungpa lineage. Trungpa Rinpoche's enthronement was conducted by His Holiness the sixteenth Gyalwa Karmapa, the head of the Karma Kagyü lineage, who figures prominently in this book.[1] At a later date, he was given the name *Chögyam,* which means "Dharma Ocean" or "Ocean of Teachings." *Rinpoche* is an honorific title, which means "precious jewel."

Trungpa Rinpoche's root guru, or main teacher, was a great ecumenical scholar and teacher, Jamgön Kongtrül of Sechen. Among Trungpa Rinpoche's spiritual mentors, two other figures were of particular importance: Khenpo Gangshar and His Holiness Dilgo Khyentse Rinpoche, who also receives mention in this volume.[2] Like many of the great lamas of his generation, Chögyam Trungpa was forced by the invasion of the Chinese to flee Tibet in 1959. He tells the story of his escape in *Born in Tibet,* his first book, published in 1966. Upon successfully reaching India, he was appointed by His Holiness the Dalai Lama to be the spiritual adviser to the Young Lamas School in Dalhousie, and he remained in India until 1963.

In 1963, Trungpa Rinpoche traveled to England, where he became the first Tibetan to study at Oxford University, in St. Anthony's College. He also was quite proud to be the first Tibetan ever to become a British subject. He studied the English language in Oxford; attended courses on philosophy, history, and religion; took up flower arranging; began to write poetry; and attracted his first Western disciples. In 1966, he was given a center for the practice and study of meditation in Scotland, which he named Samye Ling, or Samye Place, Samye having been the first monastery established in Tibet. Although many Westerners came to study with him there and he was able to present an exposition of the Buddhist teachings, he felt a growing dissatisfaction with the spiritual climate that surrounded him.

In 1968, he visited the Buddhist kingdom of Bhutan, at the invitation of the queen. While there, he conducted a ten-day retreat at Tagtsang—the holy cave where the founder of Buddhism in Tibet, Guru Rinpoche

1. See "Overcoming Physical Materialism," "The King of Basic Goodness," "Attaining the Higher Realms," "The Big No," "Helping Others," and "The Mukpo Clan."

2. See "Mirrorlike Wisdom" and "The Mukpo Clan."

(or Padmasambhava), meditated before entering Tibet. After several days in retreat, Trungpa Rinpoche had a vision of Guru Rinpoche and received[3] a sacred practice text, *The Sadhana of Mahamudra,* which is connected with overcoming spiritual, psychological, and physical materialism—the three lords of materialism who rule Western society in this dark age.

Soon after returning to England, while behind the wheel of a car, Trungpa Rinpoche blacked out and crashed into a building. He survived but was paralyzed on his left side. He remarked on this event as a pivotal occurrence in his life. It woke him to the dangers of self-deception and convinced him to remove his monastic robes and become a lay practitioner—thus removing a layer of distance between himself and Western students.

Shortly after this, he proposed to Diana Judith Pybus, a young woman of sixteen who became his wife, much to the consternation of both her family and Trungpa Rinpoche's Tibetan colleagues. Life was extremely difficult for Trungpa Rinpoche and Diana at Samye Ling. There was anger and confusion, not only about the marriage but about the general direction in which Trungpa Rinpoche was headed. Some did not like the intimacy that Trungpa Rinpoche was establishing with Westerners and felt, I imagine, bewilderment and concern that he was heading into dangerous and uncharted territory. Students at Samye Ling took sides in the conflict, and it ended very badly, with Trungpa Rinpoche and Diana leaving for North America, somewhat at her urging. Without her support during this period, it is hard to imagine that Rinpoche would have survived the ordeal.

After a brief stay in Montreal, Chögyam and Diana Mukpo were admitted to the United States and went to live at a rural meditation center in Vermont, to which Rinpoche and his students gave the name Tail of the Tiger.[4] From there, his buddha activity fanned out across the continent, at a dizzying pace. Between 1970, when he arrived in North America, and April 4, 1987, when he died in Halifax, Nova Scotia, Trungpa

3. In Tibetan Buddhism, there is a tradition of certain teachers uncovering or finding texts that were buried in the subconscious mind—or some might say, in space—by Padmasambhava. These teachings are considered to be "received" rather than composed.

4. It was later renamed Karme Chöling, or Dharma Place of Action, by His Holiness the sixteenth Karmapa.

Rinpoche gave more than five thousand recorded talks (to audiences that together number in the hundreds of thousands); founded innumerable organizations, including more than one hundred Buddhist centers for the practice and study of meditation; and attracted more than three thousand committed Western students who became advanced practitioners of the vajrayana, or tantric, teachings of Tibetan Buddhism. He taught many thousands of people to meditate, and his books have sold in the millions of copies in more than a dozen languages.

He was a pioneer, one of the first Tibetan Buddhist teachers in North America, preceding by some years, and indeed facilitating, the later visits by His Holiness the Karmapa, His Holiness Khyentse Rinpoche, His Holiness the Dalai Lama, and many others. In the United States, he found a spiritual kinship with many of the Zen masters who were already presenting Buddhist meditation. In the very early days, he particularly connected with Suzuki Roshi, the founder of the Zen Center in San Francisco. In later years, he was close with Kobun Chino Roshi and Bill Kwong Roshi in northern California, with Maezumi Roshi, the founder of the Los Angeles Zen Center, and with Eido Roshi in New York.

Trungpa Rinpoche was also an ecumenical leader. In 1974, he founded the Naropa Institute in Boulder, Colorado. The institute attracted religious and spiritual teachers from numerous disciplines. For example, the first summer at Naropa, Rinpoche invited Ram Dass, a very popular exponent of Hindu spirituality, to teach there. His book, *Be Here Now,* was all the rage in the early seventies. Buddhist teachers of many traditions and lineages lectured at Naropa, and Trungpa Rinpoche also initiated a Christian-Buddhist conference through Naropa that brought together contemplative practitioners from both of these great world religions.

Chögyam Trungpa's ecumenicism was cultural as well as religious. He attracted poets, playwrights, dancers, musicians, photographers, painters—artists of all sorts, some famous, some obscure, many very talented. His legacy is visible in the programs that showcase the arts at Naropa.

Early black-and-white videotapes of Trungpa Rinpoche's lectures at Naropa provide us with a window of sorts back in time. In the early to mid-1970s, many of Chögyam Trungpa's Buddhist students and probably a majority of those interested in alternative approaches to spirituality were young, unkempt, longhaired hippies who had rejected the mainstream of American society. Many had radical political ideas and were

Vietnam War protesters or aspiring Hindu yogis with long, matted hair and malas, or rosaries, around their necks chanting OM. If you view tapes from this era, Trungpa Rinpoche looks quite normal. While not sporting a suit and tie, he was dressed in attractive and colorful silk and cotton shirts that today would be quite elegant. In contrast, shots that pan the audience reveal a crowd of twenty-something flower children—a notable contrast to today's staid yet trendy, well-heeled, and often middle-aged meditators. Some of the emphasis in the Shambhala teachings presented here on proprieties of dress, the importance of a clean-cut approach, the value of personal discipline, and acceptance of basic hierarchy can partly be ascribed to the "raw" material that the author was working with and the tenor of the times.

The Origins of the Shambhala Training

Given all that he had already done—in just six years in North America—it was certainly enterprising and rather surprising when, in 1977, Chögyam Trungpa launched a completely new program, Shambhala Training, to present the practice of meditation to a broad audience with diverse spiritual and religious affiliations. The Shambhala teachings and the creation of the Shambhala world were his deep and abiding passion for the last ten years of his life.

His interest in Shambhala did not arise suddenly. His connection dated from his training in Tibet, where he studied various texts related to this tradition. In fact, when he was fleeing the Chinese across the Himalayas, he was working on a manuscript about Shambhala, which was lost during the escape. However, not much was said about Shambhala during his early years in North America. Then, in 1976, it burst onto the scene: he began receiving texts[5] related to the Shambhala teachings and began to introduce his senior students to this path. From that grew the idea of an expansive program of practice and study to be presented to a Western audience on a large scale.

With the help of many of his senior Buddhist students, Chögyam Trungpa presented the Shambhala teachings through a series of weekend programs, the five levels of the Shambhala Training program. The first

5. See note 3 of this afterword for an explanation of "received" texts.

four levels were taught by Trungpa Rinpoche's students, with his chief student and Western dharma heir, the Vajra Regent Ösel Tendzin, presenting the fourth level. The early levels introduced the practice of meditation and the fundamental teachings of Shambhala warriorship. For the first six years, Trungpa Rinpoche taught the fifth and final level himself, and it is these talks that form the body of this book.

The exposition of the Shambhala teachings also led Chögyam Trungpa to Nova Scotia, one of the Maritime provinces on the east coast of Canada. He found a seat for his Buddhist work in Boulder, Colorado, where he established the Naropa Institute and Vajradhatu, the international headquarters for the network of Buddhist centers he founded. But with the introduction of the Shambhala teachings, he began to look for a new seat and, I think, a place where the Shambhala world would flourish. He found that spot in this unlikely corner of the continent. One of the last great projects of his life was to move his home and the seat of his work to Halifax, the capital of Nova Scotia. Today, Nova Scotia is the headquarters of Shambhala International, the umbrella organization for both Vajradhatu and Shambhala Training, the Buddhist and the Shambhala containers for his teachings.

Controversy and Genuineness

In this brief exposition of his life's work, it would be an oversight not to mention that Chögyam Trungpa's life was also controversial. Tremendous movement characterized Trungpa Rinpoche's life; tremendous energy infused his teaching. As well, his own life was an example of the blending of religious and secular activity that he taught. He was known for his love of drink and women, and the progress of his life was characterized by a number of powerful explosions. The communist Chinese invasion of his country exploded him—and many others—out of Tibet. His accident was another eruption, exploding him out of his robes. Troubles at Samye Ling exploded him out of Britain and brought him to North America. Finally, controversy was linked to Trungpa Rinpoche even after death, due to tragic circumstances surrounding the death of the Vajra Regent Ösel Tendzin.

Certainly, during his lifetime, controversy did not bother Chögyam Trungpa. In fact, he welcomed it. His sense of integrity did not come

from outside judgments, and he always felt it was better to let things come out into the open. He was not trying to hide anything.

Unconventional behavior by presumably enlightened teachers is sometimes defended as the teachers' way of communicating with the samsaric, or confused, world of the students with whom they work. This might be said of Trungpa Rinpoche. I don't think, however, that he would have used such an argument to explain his behavior. I remember his interchange with a reporter from the *Boulder Daily Camera,* who, in an interview around 1983, asked him about his alleged sexual promiscuity. He replied that, regardless of his personal relationships, he had a love affair with all of his students. He had an extraordinary passion for human beings and a rather outrageous capability to see us from the inside out. He never preached from afar. This was one of his greatest strengths.

In the 1970s and 1980s, he reached out to thousands who couldn't relate to a traditional approach to religion, yet were starved for spirituality. His teachings still have that quality of being genuine and guileless. While editing this volume, I experienced such relief to hear a spiritual teacher talking about any and every topic without any pretense of religiosity.

About five years ago, the Shambhala Archives (of which I was then the director) was just beginning the transfer of some of the above-mentioned half-inch reel-to-reel videotapes recorded at the Naropa Institute in the early seventies. I sat in on the transfer of a panel discussion on death and dying, where Chögyam Trungpa joined two Western therapists talking about death. One of the therapists, now a leading Buddhist authority on death and dying, was very self-serious and solemn during the discussion. She seemed to be adopting the posture of a wise, caring person talking about a very important, serious subject like death. Then, at the very end of the reel, after the discussion was finished and the participants felt "off-camera," this young woman was shown on camera asking Trungpa Rinpoche for a cigarette. Suddenly, as she smoked her cigarette, she became young, carefree, and sexy. Rinpoche didn't change at all. It was interesting.

Trungpa Rinpoche had an incredible knack for saying things that people are always thinking but are afraid to talk about. He didn't pull his punches. There are many examples of this in the present volume, some humorous, some shocking, some heartrending. I hope the editing has done him justice in this regard.

His command of the English language would have been impressive for a native speaker; it was quite extraordinary for a gentleman from Tibet. His choice of English terms to define key concepts in the Buddhist teachings and his rich and metaphoric use of the English language in his books have to a great extent defined the vocabulary of Buddhism in America and helped to provide its poetic voice. His understanding of the Western mind is uncanny. Now, more than ten years after his death, those qualities still make him unique among spiritual teachers in the West.

Chögyam Trungpa was a teacher for many times, not just for the generation to whom he delivered his teachings. As he says over and over in this book, what he truly cared about was benefiting others. I hope that his teachings will be recognized for the wisdom they contain.

Great Eastern Sun: The Wisdom of Shambhala

Source Materials and Structure

Except for two chapters that are based on public talks, this book is based entirely on weekend seminars given by Trungpa Rinpoche in Level Five of the Shambhala Training program. The programs that formed the basis for the book were given in New York City; Boston, Massachusetts; Boulder, Colorado; Berkeley, California; and Vancouver, British Columbia. The audience for each program was usually between 150 and 200 students who had completed four training seminars, also conducted as weekend programs. The Level Five would begin with a Friday night talk. During the day on Saturday and Sunday, periods of sitting and walking meditation would be interspersed with individual interviews and group discussions conducted by assistant directors who were senior students of the author. The concluding event each day would be a talk in the evening by the author. Following the final talk of the weekend on Sunday, students would receive a diploma and pin to signify their graduation from the program, and there was usually a reception with food and drink, often accompanied by poetry readings, singing, and toasts—and occasionally other events such as a calligraphy demonstration by the Dorje Dradül. The chapters in the book are generally grouped together in two, threes, or fours—mostly threes—corresponding to the three talks

given by the author in each program. I have given every chapter and grouping a title, drawn from the content of the talks on which they are based.

At the time that the talks were given, the title of every Level Five seminar was "Open Sky/Primordial Stroke." The talks in the program were based on a simple threefold logic, one logic for each talk: trust, renunciation, and letting go. Thus, from one point of view, almost all the talks in this book are about one of these three topics, although each talk is also unique. No attempt was made to mask repetitiveness in the content, but I hope that, nevertheless, readers find the material of interest. In the editor's preface, I have offered some possible approaches to exploring the redundancy of the material.

Some of the material in *Great Eastern Sun* also appeared in *Shambhala*. In the first volume, it was generally used in quite a different context, so I have not been shy about allowing the occasional reedit and reuse of material in *Great Eastern Sun*. In preparing transcripts as source materials for this book, I found that the audiotapes of talks that were the most powerful and poignant were often the worst-quality recordings. I don't know why that is the case; I merely report it. Most of the talks on which this book is based have been unavailable to people since the time they were given, some almost twenty years ago. Many of the tapes were never transcribed, and unlike most of the author's other Shambhala presentations, this material was not widely studied. It is a pleasure to return it to the world. In one case, the last talk of a seminar was missing, and I sent out a call over the Internet to the members of the Shambhala community to locate this talk. Although given in Boston, the only known copy of the recording turned up in the local office of Shambhala Training in Boulder, Colorado. In another case, the audiotapes of an entire Level Five given in Chicago were missing and could not be located.

Readers may want to hear some of the recordings for themselves. I would recommend this, although the poor quality of some does not allow for their general release. Tapes of some of the original seminars can be purchased in their entirety from Kalapa Recordings. (For information about contacting the publisher, see p. 478.)

For some, it may be of interest to know that the Dorje Dradül's own study material for these talks was often the Tibetan text *Moonbeams of Mahamudra*, by Tagpo Tashi Namgyal. An English translation was published in 1986 by Shambhala Publications and is now out of print.

Editorial Decisions

I had three principles that guided me in the editing of the manuscript. They were not to change or omit anything simply because (1) I didn't understand it, (2) I didn't agree with it, or (3) it made me uncomfortable. There are many things in the book that I don't understand, a few things that I don't agree with, and certainly places in the book that make me uncomfortable. Thinking about it, I realized that this was a mark of Chögyam Trungpa, the Dorje Dradül, the man and his teachings: he often makes us very uncomfortable. It seems to be part of the genuineness.

There was some profanity in the original manuscript, which I eventually removed. The Dorje Dradül never used profanity in a habitual fashion. He used it deliberately and powerfully. However, if the author were alive today, I don't think that he would want swear words in print in the context of a book clearly meant for a large and diverse reading public. During his lifetime, he certainly favored a formal approach to the written word. Fairly early on in the editing of the book, I had occasion to speak with Mrs. Diana Mukpo, the wife of the Dorje Dradül, and I mentioned the issue of profanity to her, especially the use of the f-word in several chapters. I remember that she said, "Oh dear!" in her most regal, English fashion, and then laughed.

Some of the talks on which this book is based were quite rigorous expositions of the Shambhala wisdom, and I have tried to respect their rigor. Others were more atmospheric, and I have tried to communicate the atmosphere. I have tried to retain as much of the humor as I could. In most cases, answers to questions have been either incorporated into the body of a chapter or omitted. In a few cases, a question or an interchange was left in dialogue format. Audio recordings of some events included the closing ceremonies, toasts, and other details mentioned above. Occasionally, those were incorporated into a chapter. This was not done primarily to communicate the atmosphere *then*. Rather, I have tried to let the nowness of events speak out. The reader will have to judge whether this attempt has been successful or not.

Sometimes, editing from the spoken word to a written text is mainly a matter of adding punctuation and correcting grammar. That approach can work well if the original language was being chanted or the recitation was a form of poetry. But for most of the material in this book, I took another approach to try to grapple with the nuances of meaning and expression. I didn't want to ignore the intonation and emphasis put

on different words or the rhythm and melody of the author's speech, which make his language so alive and rich. I did a fair bit of pruning of the language in this book. Most people include a lot of extra words in their speech, many of which are de-emphasized when they talk, but which become large and glaring on the page. So although I tried to respect both the letter and the sense of the original, many words were cut back. I have worked very hard not to put many words into the author's mouth in this book. Occasionally, I felt that I had no choice but to add a word or phrase, so that readers would not be unnecessarily confused. The end result, I hope, captures the lithic quality of the Dorje Dradül's speech. He uses words in ways that are so concrete, as well as alive, that you feel you can almost hold them in your hand.

I have tried to respect the author's voice in this book. For some, it will seem raw, although I hope that it will also seem immediate and alive. *Great Eastern Sun* is being presented more than twelve years after his death. Liberties I took with the first book I don't feel are appropriate now. Some readers may find the voice and the approach to content in this book a contrast to *Shambhala: The Sacred Path of the Warrior.* In that volume, the author's personality was downplayed, in keeping with his instructions to me about the kind of book that he wanted. For the present volume, I didn't edit out the outrageous, humorous, and disturbing qualities that made the author the powerful, magnetic, and controversial teacher that he was. I haven't taken anything out purely because it might be shocking, quirky, or controversial. I hope this will make it harder to expropriate these teachings as food for New Age dogma.

Editing, at its best, is like being a midwife—helping to bring the expression of an idea or an emotion into the world but not confusing it for one's own achievement. In this case, the midwife felt that she was staring into the womb of space, witnessing the birth of the primordial dot.

This book was edited in Nova Scotia, the last place that the Dorje Dradül called home. Most of the work on the book was done in retreat in a little house grandly named Trident Mountain House on Tatamagouche Mountain in the autumn of 1997 and the spring of 1998. During one of his early visits to Nova Scotia, the Dorje Dradül passed through the town of Tatamagouche and stopped for a meal at the Balmoral Inn. After lunch, all of us in his party went for a walk in a field behind the restaurant that slopes down through alders to the harbor. We were less than ten miles from the current site of the rural practice center, Dorje



Chögyam Trungpa in a field behind the Balmoral Inn in Tatamagouche, Nova Scotia, 1979.
PHOTO BY JAMES GIMIAN.

Denma Ling, which the Shambhala community established in 1990. It was very close to this location that I worked on the book, a pure coincidence that pleases me.

I do not think that this book would have taken its present form anywhere else. Nova Scotia provided the air, the atmosphere, of simplicity and open space in which this book took shape. And now, some twelve years after his death, this place still echoes with the mind of the Dorje Dradül, projecting his uncomfortable, uncompromising, and vast sanity. If that quality is not apparent in this manuscript, then the failure is mine. Certainly, it pervades his teachings.

Acknowledgments and Dedication

There are many people to thank. Fifteen years ago, Robert Walker and Rachel Anderson prepared some of the original transcripts of talks used

in this book. Thanks to both of them. Tingdzin Ötro transcribed many others during the winter of 1997 and checked the earlier transcriptions. Thank you, Ting. The staff of the Shambhala Archives provided copies of tapes and transcripts that were the basis for the book, gave me the long-term loan of audio equipment, and were supportive in many other ways. Thanks to James Hoagland, Donna Holm, Gordon Kidd, Judith Smith, and Alexis Shotwell for this. The publisher at Shambhala Publications, Samuel Bercholz, and my editor there, Emily Hilburn Sell, both provided motivation and feedback. I thank them as well for their ongoing commitment to publishing the teachings of Chögyam Trungpa. Thanks also to Hazel Bercholz at Shambhala Publications for the design of the book and Jonathan Green, Amy Allin, Jenn Martin, and Jennifer Pursley for helping in other ways. Particular thanks to John Rockwell, Scott Wellenbach, and Larry Mermelstein of the Nālandā Translation Committee for the translation of the author's note cards and for providing Tibetan script of the poems that open and close the book. As well, a thank-you to the photographers who contributed illustrative material to the book; to Peter Volz, Eric Schneider, Eve Rosenthal, and Robin Kornman for help with several entries in the glossary; to Susan Cohan for excellent copyediting; to Helen Berliner for an inspired index; and to the many members of "sangha-announce" who helped in the Internet search for audiotapes and calligraphies.

When he was working on *Shambhala: The Sacred Path of the Warrior,* the author suggested that we give the manuscript to a number of different readers. He particularly wanted the book read by people untutored in Buddhism or in meditation. In that spirit, in addition to "expert" readers, I also found a number of "naive" people to read the manuscript of *Great Eastern Sun.* I found all the readers very helpful and thank them for offering their candid comments. Thanks to David Swick, Mitchell Levy, Polly Wellenbach, Laura Kurtzman, Johanna Smith, Sue Ozon, Charlotte Keen, Lori Hughes, John Rockwell, Jerry Granelli, and David Burkholder.

Special thanks are due to Mrs. Diana J. Mukpo and to Sakyong Mipham Rinpoche for their contributions to this book. Also, my thanks to Diana Mukpo for her personal encouragement to me and for her continuing support for the editing and publication of her husband's work. Heartfelt thanks to my husband, James Gimian, and my daughter, Jenny Gimian, for being generous and supportive, for giving time and space,

friendship, and many smiles. To Jim, special thanks for reading and commenting on the early drafts of the book.

Finally, I would like to offer a song to the Dorje Dradül of Mukpo. Not being a songwriter, I'd like to offer up the words from Laura Smith's heartrending ballad "Duine Air Call," which is a Gaelic phrase, with many interpretations, that was translated for Laura by D. J. MacDonald of Skir Du, Cape Breton, to suggest a soul lost and wandering:

> Duine Air Call Tell me where to now
> I've heard that whisper I know you're near
> You've been coming and going since years ago
> You know how to lead and you know how to follow
> Duine Air Call Oh the tide is high
> There's a new moon waiting for her time to shine
> They've had their moments and I've had mine
> To lead or maybe follow
> All of the distances between you and me
> Between what is and what will be
> All of the changes thinking empty may not fill
> It makes me wonder if faith will ever be enough
> To believe in things I cannot see
> Shadows fall light as feathers on the harbour
> Bouncing off the boat white and the battleship grey
> Do I see the last light of a sun going down
> Or do I see the first light of a brand-new day?
> Shadows fall light as feathers on the harbour
> Someone Somewhere I swear I hear a song
> Sing out loud I am trying to find you Duine Air Call
> Tell me you've just stepped out
> And you won't be gone for long
> Tell me you just stepped out
> And you won't be gone No you won't be gone
> Tell me you won't be gone for long[6]

There is no way in this lifetime or any other to repay the debt of gratitude that I owe to Chögyam Trungpa Rinpoche, Dorje Dradül of

6. Laura Smith, from her album *B'tween the Earth and My Soul*, ©1994 Cornermuse Productions, Inc. All rights reserved. Used by gracious permission of the artist.

Mukpo. I hope that the presentation of the present volume may be a small service to him and that it may rise above the many shortcomings of its editor to proclaim its wisdom. May it benefit beings. May the Great Eastern Sun be victorious.

DORJE YUTRI, CAROLYN ROSE GIMIAN
May 5, 1998
Trident Mountain House
Tatamagouche, Nova Scotia

Sources

THIS LIST OF sources for prose and poetry includes dates and locations of the talks on which the chapters are based.

To Gesar of Ling

Composed July 4, 1975. Translated from the Tibetan by the author and David Rome.

Reprinted from *First Thought Best Thought: One Hundred and Eight Poems*, by Chögyam Trungpa, p. 87.

Prologue: The Kingdom, the Cocoon, the Great Eastern Sun

SOURCE: Public talk, Boston, Massachusetts, March 27, 1980.

PART ONE: PROFOUND

Primordial Stroke

1. A Dot in the Open Sky

SOURCE: Level Five, Talk One, Boulder, Colorado, November 16, 1979.

1111 Pearl Street: Off Beat

Composed June 1976.

Originally published in *First Thought Best Thought: One Hundred and Eight Poems*, by Chögyam Trungpa, p. 108. Reprinted here from *Timely Rain: Selected Poetry of Chögyam Trungpa*, p. 123.

2. Working with Early Morning Depression

SOURCE: Level Five, Talk Two, Boulder, Colorado, November 17, 1979.

3. Overcoming Physical Materialism

SOURCE: Level Five, Talk Three, Boulder, Colorado, November 18, 1979.

The Primordial Dot

4. The Cosmic Sneeze

SOURCE: Level Five, Talk One, Boston, Massachusetts, March 28, 1980.

5. Discipline in the Four Seasons

SOURCE: Level Five, Talk Two, Boston, Massachusetts, March 29, 1980.

6. Mirrorlike Wisdom

SOURCE: Level Five, Talk Three, Boston, Massachusetts, March 30, 1980.

Good Morning within the Good Morning

Composed March 30, 1980.

Reprinted from *Warrior Songs,* by Chögyam Trungpa (Halifax, Nova Scotia: Trident Publications, 1991). Used by permission.

PART TWO: BRILLIANT

Sacred Existence: Joining Heaven and Earth

7. Sacredness: Natural Law and Order

SOURCE: Level Five, Talk One, Boulder, Colorado, October 30, 1980.

8. The King of Basic Goodness

SOURCE: Level Five, Talk Two, Boulder, Colorado, October 31, 1980.

9. How to Cultivate the Great Eastern Sun

SOURCE: Level Five, Talk Three, Boulder, Colorado, November 1, 1980.

PART THREE: JUST

The Passion to Be

10. Blamelessness: How to Love Yourself

SOURCE: Level Five, Talk One, Boulder, Colorado, January 8, 1982.

Four Untitled Poems

From an unpublished Tibetan manuscript, January 8, 1982.

Translated by the Nālandā Translation Committee.

11. Attaining the Higher Realms

SOURCE: Level Five, Talk Two, Boulder, Colorado, January 9, 1982.

12. The Big No

SOURCE: Level Five, Talk Three, Boulder, Colorado, January 10, 1982.

How to Know No

Composed January 1, 1980.

Originally published in *First Thought Best Thought: One Hundred and Eight Poems,* by Chögyam Trungpa, pp. 167–68.

Fearless Relaxation

13. Aloneness and the Seven Virtues of the Higher Realms
    SOURCE: Level Five, Talk Two, New York City, January 23, 1982.

The Meek: Powerfully Nonchalant and Dangerously Self-Satisfying
    Composed: May 13, 1983.
    Originally published in *First Thought Best Thought: One Hundred and Eight Poems,* by Chögyam Trungpa. Reprinted from *Timely Rain: Selected Poetry of Chögyam Trungpa,* pp. 165–66.

14. The King of the Four Seasons
    SOURCE: Level Five, Talk Three, New York City, January 24, 1982.

Seasoning Life
    Unpublished poem, composed May 9, 1983.

PART FOUR: POWERFUL

The Warrior's Cry

15. The Basic Gasp of Goodness
    SOURCE: Level Five, Talk One, Berkeley, California, April 23, 1982.
16. Helping Others
    SOURCE: Level Five, Talk Two, Berkeley, California, April 24, 1982.

Sanity Is Joyful
    Composed October 27, 1982.
    Reprinted from *Warrior Songs,* by Chögyam Trungpa (Halifax, Nova Scotia: Trident Publications, 1991). Used by permission.

17. Transmission
    SOURCE: Level Five, Talk Three, Berkeley, California, April 25, 1982.

Battle Cry
    Composed September 5, 1982.
    Reprinted from *Warrior Songs,* by Chögyam Trungpa (Halifax, Nova Scotia: Trident Publications, 1991). Used by permission.

PART FIVE: ALL-VICTORIOUS

The Warrior's Smile

18. A Question of Heart
    SOURCE: Public talk, Vancouver, British Columbia, July 29, 1982.
19. The Mukpo Clan
    SOURCE: Level Five, Talk One, Vancouver, British Columbia, July 30, 1982.

Auspicious Coincidence: Wealth and Vision

Composed February 24, 1980.

Reprinted from *Warrior Songs,* by Chögyam Trungpa (Halifax, Nova Scotia: Trident Publications, 1991). Used by permission.

Excerpt from a longer poem entitled "Haiku"

Composed April 25, 1980.

Reprinted from *Warrior Songs,* by Chögyam Trungpa (Halifax, Nova Scotia: Trident Publications, 1991). Used by permission.

20. Beyond Depression

SOURCE: Level Five, Talk Two, Vancouver, British Columbia, July 31, 1982.

21. The Great Eastern Sun: The Dot in Space

SOURCE: Level Five, Talk Three, Vancouver, British Columbia, August 1, 1982.

Anthem

Composed 1977. Translated from the Tibetan by the author and others. Used by permission of the Nālandā Translation Committee.

Closing Dedication (p. 370)

EXCERPT FROM *Lightning of Blessings: Supplication to the Imperial Warriors,* by Chögyam Trungpa. Composed 1981. Translated from the Tibetan by the Nālandā Translation Committee.

Author's Notes

THIS SECTION INCLUDES the author's notes for the talks on which this book is based, translated from the author's Tibetan note cards by the Nālandā Translation Committee, with special thanks to John Rockwell. Notes for the other sources could not be located.

PRIMORDIAL STROKE

1. *A Dot in the Open Sky*

trust	basic goodness
renunciation	setting sun (hierarchy)
letting go/daring	loving toward others (independent)

2. *Working with Early Morning Depression*

Renunciation of habitual patterns: joy of basic goodness/sadness of the setting sun

Then, Ashe arises, and you are certain what needs to be accepted and rejected.

Therefore, you have love for your teacher and respect for your elders: hierarchy.

3. *Overcoming Physical Materialism*

Letting go:	Because you have no fear of ignorance, you are friendly to yourself. Therefore, you are always friendly to others (independent).

Wisdom:	You attain wisdom and conviction in hierarchy.
Because of:	discipline of body, truth in speech, mind without deception, there arises a king who joins heaven and earth.

Sacred Existence: Joining Heaven and Earth

7. *Sacredness: Natural Law and Order*

Basic goodness

Trust	Patience brings healthiness. Freedom from laziness brings exertion. Faith brings fearlessness.

8. *The King of Basic Goodness*

Revulsion arises from meditation.

1. Caring for others (free from doubt) brings daring.
2. Knowing what to accept and reject brings gentleness.
3. Because there is a king who joins heaven and earth, body and mind are synchronized.

9. *How to Cultivate the Great Eastern Sun*

Letting go	mindfulness, awareness, decency windhorse, seeing basic goodness, genuine heart sadness and joy, Great Eastern Sun Radiating confidence, peaceful, Illuminating discipline Ruler of the three worlds

The Passion to Be

10. *Blamelessness: How to Love Yourself*

benefiting others	revulsion
trust	warrior

healthiness, head and shoulders, and joy

not blaming anyone

11. Attaining the Higher Realms

Daring: Being free, one is gentle to oneself and loving to others.

Therefore, one constantly delights in compassion, enjoying the world and its inhabitants.

Through a dot in space,
one learns how to eat, walk, sleep, and sit.

This gives rise to the higher realms.

12. The Big No

Decency: Not regarding yourself as better and criticizing others. (joy)

Able to trust.

Because one is free from trickery, one is free from hope and fear.

FEARLESS RELAXATION

13. Aloneness and the Seven Virtues of the Higher Realms

sadness aloneness — tenderness to oneself (devotion)
love for others

From this, a dot in space, understanding the four behaviors.[1]

This gives rise to the seven virtues of the higher realms: (1) faith, (2) discipline, (3) daring, (4) learning, (5) decorum, (6) modesty, (7) discriminating awareness.

14. The King of the Four Seasons

From a dot in space arising,
there is no setting-sun view. Decorum.

Therefore, one achieves fearlessness (like a tiger).

Fearlessness brings looseness.

This gives rise to natural hierarchy,
and in that looseness free of fear,
delight arises from the start.

1. These are probably eating, walking, lying down, and sitting.

Closing Dedication

May we be ever victorious over the warring evils of the setting sun.
May ego fixation and hesitation be liberated.
Emulating your actions, imperial warriors,
May we follow in your footsteps.
Grant your blessings so that the suffering of beings in the three realms may be dispelled
And so that the excellent peace and happiness of the new golden age,
The Great Eastern Sun, the glory of Shambhala,
May be realized quickly without obstruction.

ཉི་ནུབ་བདུད་ཀྱི་གཡུལ་ལས་རྟག་ཏུ་རྒྱལ།
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བདག་ཀྱང་ཁྱེད་ཀྱི་རྗེས་སུ་འཇུག་ནས་ཀྱང་།
ཁམས་གསུམ་འགྲོ་བའི་སྡུག་བསྔལ་བསལ་བ་དང་།
རྫོགས་ལྡན་གསར་པའི་བདེ་སྐྱིད་བཟང་པོ་ཡི།
ཤར་ཆེན་ཉི་མ་ཤམ་བྷ་ལ་ཡི་དཔལ།
ཐོག་མེད་མྱུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་རློབས།

Selected Writings

Basic Goodness

LADIES AND GENTLEMEN, I would like to welcome everybody. I am very interested in why so many people came here tonight. Is it because of me alone, or is it because of the topic? Hopefully, it is because of the topic. The reason why I say that is because the good news of Shambhala is very fantastic, extraordinary—while the good news of myself, Chögyam Trungpa, being here in Boulder, Colorado, is not all that fantastic. Chögyam Trungpa is just another guy. So what Trungpa has to say is more important than what Trungpa is. It is very necessary to take that attitude.

The principles of Shambhala Training are based on the sanity and reality, as well as the gentleness, of the Buddhist tradition. However, the Shambhala tradition has its own basis, its own footing. That basis is ourselves individually, cultivating who we are, what we are, as human beings. I would like to say, ladies and gentlemen, that you shouldn't be afraid of who you are. That's the first key idea. You shouldn't be afraid of who you are. It is very important for you to realize that.

In this training we frequently use the analogy of the rising sun, or the Great Eastern Sun, as opposed to the setting sun, the sun that's going down and dissolving into darkness. So, metaphorically speaking, metaphysically speaking, there are two kinds of approaches to the sun. From the point of view of the setting sun, we are constantly afraid of ourselves. We feel that, as who we are, what we are, we can't actually hold a proper posture. We are so ashamed of ourselves. We are ashamed of society, money, parental upbringing, the educational system, humanitarian logic,

what have you. That setting-sun vision is based on trying to ward off the concept of death, trying to save ourselves from dying.

The notion of Great Eastern Sun, on the other hand, is not even a concept. It's actual experience. We feel that we can uplift ourselves; we can experience our aliveness as human beings, basic human beings. Whether you are a great gas station attendant or a great president of the country doesn't really matter. Basically you have some kind of sense of aliveness, of being alive, and therefore you can live, and you can respect who you are, what you are. You can actually uplift yourself as a human being. You are not intimidated by lots of bills to be paid, lots of diapers to change, lots of cooking that needs to be done or lots of office jobs. Fundamentally, in spite of all these hassles, you begin to feel that it is a worthwhile situation to be a human being, to be alive, not afraid of death. Death comes, obviously. The Buddhist tradition says that one can never avoid death, and it is true. Whether one has one's body embalmed or has a great funeral, whatever one might do, death continues.

Nevertheless, that is not particularly the issue here. The main issue here is not particularly to try to avoid death, but to acknowledge the concept of death. You can actually die in a dignified way. You leave lots of things behind you, so that your relatives, your friends, and your children can actually appreciate who you were. You might be pushing up daisies, but nevertheless you have lived with some sense of reality and gratitude. That seems to be the general background and actually the approach to the whole thing—understanding the two attitudes of celebrating life or focusing on death.

The setting sun vision is trying to avoid death all the time. Therefore, it is artificializing everything, absolutely everything possible—up to the level of eating artificial ice cream—so you can forget about your death. Buying artificial plastic socks, shirts, pants. Eating artificial food. But, on the other hand, there is another approach possible, where we can actually eat real food. I'm not particularly saying that everybody should get into the so-called health food, eating brown rice and so forth. But there is some kind of approach that we can actually be real and proper and good and delightful.

Well, what I have said so far is just an introductory statement. Now I would like to tell you about the principles of the Shambhala Training that we are working on, the kind of situations we are actually trying to experience. That is very important. So, please, listen to this. Will you,

please? It's not particularly fantastic good news, necessarily, but it is somewhat reasonable. And actually it is delightful.

As human beings we have a basic nature in us known as goodness. Every one of you has that basic nature of goodness—general goodness, which is undiluted, unconfused. We all have our own styles of life, of course, our own ways of handling our business and our work. That's fine. But at the same time we have this basic quality of general goodness, absolute goodness, which is spotless, fantastic. We do have that. Otherwise, you wouldn't be here. I wouldn't be here. There would be no Christ, no Buddha, no Muhammad—there would be nobody. Those religious figures proclaimed that goodness was discovered purely by religious means, spiritual means. Maybe that's true, in some sense. But quite possibly there's some other way by which we could actually discover ourselves directly—directly and very personally and perfectly. That's what Shambhala Training is all about: to realize and understand that we all inherit and do have some fundamental goodness.

What is the nature of that goodness? That goodness possesses tremendous gentleness. Why is it gentle? Because, as human beings we can make love. We can stroke somebody with a gentle touch; we can kiss somebody with gentle understanding. We can appreciate somebody's beauty. We can actually appreciate the best of everything. We can appreciate the yellowness of yellow, the redness of red, the greenness of green, the purpleness of purple—we appreciate everything, and we appreciate our world, in spite of all the sidetracks that we might resent—which is something else. But, in spite of that, we do appreciate what we have. We actually know that sweet is sweet and sour is sour. And we do appreciate that yellow is yellow and red is red. We actually do enjoy.

Nevertheless, some people don't want to admit it, because of their depression. That is very tricky and very wicked, because we actually do experience that there is some kind of beauty and glamour and fantastic celebration taking place. Everything is real. When yellow is yellow, can we say it's red, if we don't like the yellowness of it? We can't, because we actually would be contradicting reality.

The reality of our goodness allows us to experience beauty and richness. That doesn't mean one has to become a millionaire or become an artist. We actually do experience that sunshine is sunshine. The other day we had good weather in Boulder—can you actually reject that? I doubt anybody can say that. We had brilliant sunshine and wonderful

snowfall, and we appreciate it. We appreciate the good weather we had. There is always that kind of actual basicness of the whole thing. When we appreciate reality in its fullest level, we do really appreciate so thoroughly. It is so good, so great. And actually it works on us; it cheers us up. You might have a hangover in the morning from drinking too much the previous evening, but when you look out the window, it cures your hangover. Actually we can cure ourselves of any and all of our depressive situations and all the tricks and problems that have been laid on us by our missing the point all along.

So, ladies and gentlemen, let us think clearly and properly that the world we have is good. It is not just a fact that the world we have is good, just because it happens to be so. But it is good because we experience that it is good. We experience our world as healthy and straightforward, direct and real, because our basic nature is to go along with that kind of situation. Our human possibility of intelligence and dignity is actually in tune with that kind of situation where we experience that the bright blue sky is wonderful, and the green field is good, and the trees and mountains and so forth. So we have some sense of actual connection that makes us feel basically, fundamentally good. Shambhala Training is precisely going along with this way to wake ourselves up and actually experience ourselves and experience that goodness does really happen to us. It's happening already.

Seemingly, the next situation is how we are going to relate with that kind of continuity. You might have had an actual flash, made an actual connection: a glimpse of sunshine or seeing bright colors, hearing good music, eating good food, whatever. But how are we going to sustain ourselves? How can we actually relate with that as part of our practice? That seems to be extremely important for us. That's why Shambhala Training exists.

There are two kinds of logic from that point of view. One thing could be grasping, saying: "I want to get that goodness that is in me and in the phenomenal world." So we might grasp, rush, trying to find, trying to possess. And if we are talking on an even lower level, we would probably say, "How much does it cost to get that? That purple cloth I saw, it was so beautiful. I want to buy it."

Well, it seems there are some problems with that logic. We can't get what we want, although we might see it as the basic potentiality of human dignity. The reason why we are unable to get hold of those

things is because we want them so badly, absolutely so badly. If you take a walk on Madison Avenue, you find that out. Everybody is so desperate. You might say the people on Madison Avenue have good taste: Maybe those people in New York City have some possibilities of realizing human dignity. They know their taste, they know their dignity: They know something is cooking, something is actually happening. But, on the other hand, they become sort of like cactus trees, covered with lots of thorns. And they want to grasp, get it, get hold of it. They are discussing with each other what would be the best way to get hold of the goodness.

Then, of course, we have the spiritual shoppers as well. Somebody had a great shaktipat, or somebody was zapped by Muktananda or whomever. And he or she had a great time for a moment. "I want to get that back!" Maybe we have to shave our hair or wear robes or crawl on the floor to get it back. Eat with our hands, anything we could think of.

So, ladies and gentlemen, we have two different situations here: the secular vision of New York City and the vision of spiritual realms that has been presented to the world. Both of those situations are attempts to grasp hold of something, something good, something real. If you are rich, you are willing to spend thousands of dollars on it; if you are poor, you are willing to commit your services and life to it. There is something wrong with those approaches, actually. There is something not quite right with having such eagerness. You are willing to trade in your dignity and goodness and become a slave. One thing is lacking right at the beginning. When we begin to realize our dignity and the goodness in ourselves—that we are capable of making love, capable of actually upgrading the whole universe, the whole globe, the whole world—one thing lacking is a sense of humor.

That's absolutely real: a sense of humor, some kind of sense of humor. If one questions where that particular kind of sense of humor comes from, obviously laughing at our jokes is not necessarily the best sense of humor. On the other hand, creating a hysterical statement to the others, criticizing everybody and laughing at them, leads to a very aggressive sense of humor. However, there could be genuine and real and perfect sense of humor, which can be discovered in the Shambhala Training process. In that process you look at yourself, you look at your mind, you look at your activities, and also you begin to repossess the humor that you've lost in the course of your life.

At the same time, you begin to understand that you actually have to relate with household articles. Household articles means your knives, your forks, your plates, your telephone, your dishwasher, and your towels—regular things. There's nothing mystical about that. You might ask why I say such a thing. It's because, if there isn't any connection with our ordinary everyday situations and if we don't have any way we can take care of our life, then we have no humor, no dignity, no reality. Charity begins at home, as Christians would say. So we could say in the Shambhala tradition that dignity begins at home. It's very simple, absolutely simple.

The way we combed our hair tonight to come here, the way we dressed ourselves, the way we cleaned our spectacles tonight—all of those activities are an extension of our sanity, our way of connecting with our reality. Very simple, absolutely simple. And there is some truth in it. A fork is a fork, of course. Ordinarily you bought it; somebody sold it to you, and you have it in your house—just hanging around. But, on the other hand, a fork is not all that much just a fork. It's an implement of eating: It reminds you of your domestic situation and your life. Your sense of extension of your sanity, your sense of your dignity, might depend on whether it is a good fork or a bad fork. However, that doesn't really matter, particularly. A fork is a fork—as much as a fan is a fan.

And, very simply, Shambhala training is trying to provoke you to understand how you live, your relationship with your domesticity, your towels, your soap, your bathroom, your toilet. You can actually experience how you are actually relating with those things, fully and properly. The basis for that is that, as we are human beings, we have some sense of openness, some sense of reality. As human beings we have woken up and actually understood reality in some sense, and we begin to feel free and good.

Free is not necessarily in the style of George Washington. Free, in this case, is simply that we have our shoulders, our neck, our head, and we could hold ourselves up in order to work with reality in a quite dignified and quite possibly humorous way. If we begin to perk up, we begin to find the whole universe, including the seasons, snowfalls and the mud and flat tires and everything, is working powerfully with us—a humorous situation, which is not necessarily mocking us. Something actually takes place. There is something real, something possible. After all, we can handle our world; we can actually handle our universe properly and

fully in a quite dignified way. Then we can talk about our dignity in relating with our knives and forks, and our dirty underpants, which are included, by the way. There is some sense of genuineness; we are not kidding ourselves. This is not religious, particularly. We can actually experience some sense of reality, the real world that we are in.

We don't have to become politicians, trying to tell the truth to somebody else by beating around the bush—truth by innuendo. But we can be direct, which is again the vision of the Great Eastern Sun. We have some sense of precision, some sense of reality, whereby we can actually tell the truth straightforwardly. There's no problem—we can be open, absolutely open, and steadfast at the same time.

So the conclusion of our particular discussion is that—because we do possess basic human dignity, basic human intelligence, whereby we are able to see black as black, white as white, green as green—we are actually in the situation to experience those things and to experience goodness and obvious genuineness taking place that way. So, beyond that, there shouldn't be any particular problem in experiencing reality fully and thoroughly in communication, in relationships, and everything.

Question: Rinpoche, is this goodness you speak of, which you say is our basic human nature, simply because we are able to perceive the reality of the world? Or is this goodness something even more innate than this, what in the Western world is called the soul?

Rinpoche: Well, I wouldn't say particularly a soul, which sounds very much like something you paste on your shoes. But in the Shambhala language, so to speak, that goodness is actually something much greater than purely reasonability and the basic good-boy and good-girl situation. It is something as expansive as the rays of the sun. Everybody has that fantastic possibility of goodness. That's it.

Q: Thank you.

R: We should celebrate.

Fully Human

INTRODUCTION TO THE PRINCIPLES OF SHAMBHALA VISION

I WOULD LIKE TO WELCOME all of you who are here to study this particular wisdom. The vision of Naropa Institute, which we have founded, has been that of Shambhala vision—right from the beginning. I am so pleased that at this point we can actually present that particular inspiration as well as the integrity of the Institute to you.

What we are about to present is based on a general attitude to life, an attitude which might go beyond the notion of buddhadharma alone. Since the programs that are being presented at Naropa Institute have the flavor of Shambhala possibilities, we should discuss what Shambhala vision is. To begin with, I would like to present you with a general outline of what we might discuss throughout our course.

Shambhala culture, Shambhala tradition, is very closely connected with the principles and the vision of Buddhism. At the same time, it provides us with a secular notion of how we can actually commit ourselves to a particular type of world that is true and genuine and good for us.

Shambhala tradition is a warrior's tradition. "Warrior" is an interesting word; it is a translation of the Tibetan word *pawo*. *Pa* means "brave" and *wo* makes it "a person who is brave." So the warrior tradition is a tradition of bravery. You might have problems with that particular word: warrior. You might be thinking of something like the warlords of China and Japan, or the idea of a warrior as someone who wages war. But in this case we

are not talking in terms of those who create warfare, who are therefore warriors; we are talking about warriorship altogether, which means bravery. Everything is simplified into the basic notion of fearlessness.

Our topic is, therefore, fearlessness: how to conduct fearlessness, how to manifest fearlessness in our lives altogether. In this course, the logic we would like to present is, first, the ground of fearlessness; secondly, the path of fearlessness; and, finally, the fruition of fearlessness. So fearlessness falls into three categories: ground, path, and fruition.

To begin with, we could talk about the ground of fearlessness, which is fear. In order to be fearless, we have to find out first what fear is. Fear is nervousness; fear is anxiety; fear is some sense of inadequacy, some feeling that we may not have the possibility of dealing with everyday living situations at all. We feel that our life is overwhelming. People often try tranquilizers or yoga; they just try to float. They may take occasional breaks for a Dairy Queen. We have all sorts of gimmicks and gadgets that we use in the hope that we might experience fearlessness simply by taking our mind off of our fear.

Where does fear come from? It comes from basic bewilderment. Where does basic bewilderment come from? It comes from being unable to synchronize mind and body. How is it possible that mind and body cannot be synchronized? It is because you have a bad seat: you can't hold your sitting position. And what does that do? When you have a bad seat, when you are unable to synchronize your mind and body, you have a bad seat plus bad head and shoulders. Why is having bad head and shoulders problematic? It is because you begin to feel that you cannot relate with your world; you begin to feel that you are a primordial idiot, an ape. Such a primordial idiot cannot talk with the rest of the world. You are a clown; you are a caricature of yourself. You cannot relate with the rest of the world.

So the problem begins in a very simple way. You have regressed. You have gone back to your apehood, and you don't have any Shambhala vision at all. You're just a mere ape, maybe even an exaggerated ape. Such an ape might try to figure out how to earn his living by dancing on the street, dressed up as a lady or a gentleman, with a little apron around his waist or a little bow tie around his neck, asking for quarters and pennies, or what have you—peanuts, begging right and left.

That's a very simplified version of what is known as setting-sun people. We will discuss that particular topic as we go on. The idea of setting

sun is that the sun has already set in your world; you cannot rise above it. Beyond that there is only darkness, misery, clouds, pervertedness, the dungeon, the gutter. A favorite way to compensate for that setting-sun situation is to go to a very dark dungeon with bad lighting, where you drink alcohol and get drunk. That is called—what do you think? A discotheque. You get lost and you get loose, and you dance like a monkey—a drunken monkey, even—one who has forgotten a long time ago the possibility of eating bananas. So it feasts on Coca-Cola, wiggles its tail, and . . . [*Vidyhadhara makes an apelike grunting noise*] It's quite sad. You might laugh, but at the same time, it's very sad. It is so sad that we can't even talk about it; it's too painful. That is what we call setting sun. A drunken ape dancing around in a dimly lit room, trying to scratch itself in the form of a dance. Setting sun. It's a dead end, a very dead end.

We will also be talking about something else: what is known as the Great Eastern Sun principle, which is the main theme of Shambhala vision altogether. Great Eastern Sun does not mean anything like the rising sun flag of Japan or have anything to do with Japan's demonstration in the Second World War, just in case you wondered about that whole thing. Great Eastern Sun is something other than the rising sun principle.

The Great Eastern Sun is "Great" because there is some sense of upliftedness; you have a tremendous sense of head and shoulders, and some sense of openness and gentleness. It is "East" because along with your straightforward head and shoulders, you have a smile on your face. East is dawn, the concept of dawn. When you look at the East first thing in the morning, you see white light coming outward before the sun rises. That is the color of East: white. And East is a smile, not a grin but a smile. You have woken up. When you finish washing your face with crisp, cool Rocky Mountain water, splashing water on your face several times, you comb your hair, you brush your teeth, you put on your dressing gown, and you walk out onto your porch. You see—ah!—there is the dawn. It is bluish white. The sun is about to rise. Fresh air is coming with the dawn. So the sun is East and it is great.

The "Sun" concept is that of a completely mature sun. You see it in the East at ten o'clock in the morning—roughly that time—and it is a mature sun altogether. That notion is entirely different from that of the drunken ape scratching itself at midnight, or at twilight, in the light of half-dead electric bulbs. The contrast is so astounding, so extraordinary! The Shambhala vision we will be talking about throughout this course

is based on that particular contrast—if you can see it. It is so uplifted and so awake and so fresh and so precise; you feel that something is right.

But there is more to go beyond that. Throughout our whole discussion, we would like to talk about the basic notion of goodness, goodness that you have, that you can provide for yourselves. From the point of view of Great Eastern Sun logic, that notion of goodness is not fake. You have it; you possess it. The notion of bravery, *pawo,* is always there. Whenever you see a bright and beautiful color, you are witnessing your own inherent goodness. And whenever you hear a sweet and beautiful sound, you are hearing your own basic goodness. Whenever you taste something sweet or sour, any basic good taste, you are experiencing your own basic goodness.

Let's take an example. You have washed your hair with shampoo, and then you begin to dry and comb your hair. It is a very unusual experience: You have washed your hair, you feel clean, you feel that you are full of head and shoulders. There is a sense of freshness. Little insignificant experiences, little things like that, make sense. Why should you experience that when you wash your hair, you feel good? You feel you have good hair, you are washed, you are clean, you smell like your shampoo. Maybe it is simply because you have shampooed your hair and taken your shower, but there is something more to it than that. There is some experience in washing your hair which makes you feel so good. You feel good in a very modest and maybe even a very domestic sense, but at the same time there is a tinge of basic goodness in that experience. And that experience of basic goodness goes along throughout the whole of your life.

Without expanding further, I think that is a point you should understand. You should understand what you are trying to do with your life and your journey in terms of the Shambhala principle altogether. This is obviously inspired by the buddhadharma, but at the same time, there is some notion that any one of you, all of you, usually pick up: there is a tinge of goodness happening here and there. If you are in a room, and you open your door and walk outside, there is a sudden whiff of fresh air. That experience of freshness takes only a fraction of a second, but at the same time, that whiff of fresh air is the smell of basic goodness. Things like that are always happening to you, but you have been ignoring them, thinking that they are mundane and ordinary, purely coincidences of an ordinary nature. This course is based on the idea that it is

worthwhile taking advantage of anything that happens to you, anything with that particular nature of goodness. You begin to realize that there is nonaggression happening, and you are able to feel the freshness of realizing your goodness, again and again.

So that seems to be the basic point of this particular course, to begin with—without going further, which we can't actually do at this point. The Vajra Regent and I would like to discuss the details of everything, every aspect of what we have been talking about tonight. Throughout our course, we would like to do that. Tonight maybe we could have some general questions. If anybody would like to ask questions, you are more than welcome.

Student: I was thinking that for every instance of goodness and freshness, there's going to be one of badness. You wash your hair because you have to wash it, because it is dirty. If you smell good aromas, you also smell bad odors. If you hear something pleasant, you also hear something unpleasant. So there's a balance.

The Dorje Dradül: That's right. There has to be a balance, obviously, as you said. But on one side of that balance, you do have to wash your hair. Otherwise you wouldn't have any reference point. The inspiration to wash your hair comes from how dirty your hair is. You are inspired by the potential whiff of how your hair would smell if it were clean, so you wash your hair. There is always that possibility of having clean hair. The idea is that grossness could be a vanguard of gentility. So from that point of view, there's no particular problem at all. We need stepping-stones in any case; that is one of the reasons why basic goodness is unconditional. Basic goodness does not particularly mean conditional goodness alone. Having the intelligence and the instinct to wash your hair at all *is* basic goodness, otherwise you would never have heard of such things as shampoo or water. This very fact that you have heard about the possibilities of shower, shampoo, water, and cleaning your hair is the vanguard of basic goodness altogether—whether you do it or not. What we are trying to say here is that you have to do it. Pretty good!

S: I was wondering if you could restate the three basic principles of Shambhala. The first one was seeing our basic goodness—I think that's what it was.

DD: Mm-hmm. Yes, keep going.

S: And the last one was actually realizing it and putting it into practice.

DD: Yes. Anybody else? Well, you see, the thing is that we can do it, therefore we can experience the possibility of that particular action, and then finally we do it. Those are the three principles of this particular logic, which is very simple and actually very ordinary. It's like eating in a restaurant: first of all you look at the menu and decide whether you can afford such a meal and whether the food looks good. Then you decide to do it, and you communicate that to your waiter. Finally you eat your meal. The fourth principle of this logic, which we haven't discussed yet (toward the end maybe we will talk about it), is that you have to pay the bill.

S: If we use "bad" as a reference point, that's not a real—

DD: It's problematic. It's [*Vidyadhara pants rapidly*]—which we should understand quite vividly. Before we can begin to understand why and how it is possible to have Great Eastern Sun vision at all, we have to have a good understanding of the perversion of the other side. It is very, very important for us to do that. Maybe we should have a longer discussion on that particular problem. We can't quite call it a problem as such; it's an intrinsic sickness. We could discuss how that can be cured.

S: And how we could not be overwhelmed by it?

DD: Not be overwhelmed by it, and how we have not acknowledged it, as well.

S: Okay, thanks.

S: Hello, Rinpoche. I'd like to know if dancing, getting loose, and drinking alcohol are means to the setting-sun mentality and to being an ape?

DD: I think so. They are means of degrading yourself.

SS: Thank you.

DD: Thank you. Don't do it.

S: I've noticed that in most cultures, dancing has been part of the culture. I don't understand the connection between dancing and setting sun.

DD: Well, I am talking about a degraded level of dancing, which is just a way to release your energy because you can't contain yourself. It's already sunset, therefore you think you might as well dance. Since there is no light, and you have to resort to artificial lighting, you think you can dance anytime you want.

S: I have two questions. About dancing: isn't it sort of a good thing to give yourself a break and let your energy loose?

DD: Not in a setting-sun atmosphere. You can dance here; we could have a good time. In fact, we could do lots of things. We could have waltzing—that would be fine here. There is no problem with that. I'm not saying that dancing is a problem; I'm saying that the atmosphere in which you do those things can be problematic.

S: I have one other question. I was wondering if the good is also a reference point, just as a way to get to your basic goodness.

DD: What do you mean by that?

S: Well, you were talking about how something bad, like having dirty hair, gives you the reference point of washing your hair, which is good—

DD: Well, we have two types of goodness. The first type is crude goodness, at the level of cleaning up, beyond dirt, beyond the black light level. The second type of goodness is unconditional goodness, which we will discuss later on. (I'm sure the Regent will also discuss that particular concept.) Unconditional goodness means that you can transcend both good and bad altogether. So you should stay in this course and find out about that.

S: Thank you.

DD: You're welcome.

S: I wonder if you could give us a little more information about the origin and history of Shambhala in Tibet.

DD: Shambhala is our way of life. The Shambhala principle is our way of life. Shambhala is the Central Asian kingdom that developed in the countries of the Middle East, Russia, China, and Tibet altogether. The basic idea of Shambhala vision is that a sane society developed out of that culture, and we are trying to emulate that vision. That particular system broke down into the Taoist tradition and the Bön tradition of Tibet, the Islamic tradition of the Middle East, and whatever tradition Russia might have. It has broken into various factions.

What we are trying to present here is that there is a comprehensive philosophy and wisdom which is not necessarily that of the West or the East. We are trying to present the possibility that we can actually bring together, out of those different factions, the warrior tradition of basic goodness.

Shambhala tradition could also be somewhat connected with the culture of the American Indians and the Eskimos, or with the Aztec and South American traditions. All these traditions have previously been connected with some theistic tradition at a pre-Christian level, but their

notions of warriorship also provide a reference point of nontheism. That concept of warriorship is epitomized by the Japanese samurai tradition and the shogun concept, as well as by Eskimo culture.

Shambhala is a Central Asian culture, which is neither Aryan nor Mongolian. It is a unified tradition, one which we have long forgotten altogether. There are supposedly several areas in Hungary that have maintained some sort of warrior tradition, but the whole thing is very obscure. We have no idea of what is really going on there. Csoma de Körös, the Hungarian translator who visited Tibet, picked up the possibility of a connection between Tibet and Hungary, but apart from that we have no idea at all of the recent record.

On the whole, there is the basic notion that earth—our earth, this earth, the planet earth—has very big blotches of good warriorship happening, and we are trying to bring those principles together, including the European Christian tradition of warriorship. There are monolithic possibilities; that is highly possible. But first we have to look into more of the details.

S: I'd like to bring up the matter of dancing once more. I hope you will be patient and discuss that one more time. We were talking about balance, balance in personalities, balance in society. I consider it very important because for a long time the expression of sexuality has been repressed. The type of dancing which is not very popular expresses an important part of life, and that is why I consider it to be good.

DD: Your guess is as good as mine. Please don't pollute the atmosphere: you can do it. Let me see what you can do.

Thank you, ladies and gentlemen. I'm sorry we have to end at this point. In connection with our practice and study of the Shambhala principles, and in connection with this particular course that we are presenting to you, it is very important for you to sit. In that way, you could begin to discover the possibility that what we are discussing, what we are doing here, is real. Sitting practice is regarded as highly important, so please don't give up on it. And once more, ladies and gentlemen, you are more than welcome. We will be warriors. I can imagine everybody here becoming a warrior; it will shake the whole earth. Welcome, ladies and gentlemen, once more, and please try to study these principles and work with them in your daily life, your domestic situation. Please take advantage of your discussion groups to talk more about the warriorship principle. Thank you very much for coming to this class. You are more than welcome.

The Shambhala World

WELCOME, LADIES AND GENTLEMEN. I'm so pleased that you came along. I may not have much to say and you might go back with a disappointment, which is also fine. We have all been disappointed many times in our lives.

The topic that we would like to discuss tonight is "enlightened society." Such a topic might be very full, and while it might be completely unworkable, at the same time it is workable, the reason being that we believe we possess goodness. Because of that belief we are capable of manifesting basic goodness. It is all connected with the idea of some sense of natural responsibility that we might have. The natural responsibility is thinking of others' pain and misery. But before we do that, we have to realize that we have basic goodness, and that we want to help others. "Help" meaning anything, any help. The basic idea of help here is the possibility of bringing people into a reasonable life, into "reasonability." We don't cause further pain and further confusion to anybody else at all. We just simply promote that basic reasonability, that basic goodness. That seems to be the key point to this.

It is nice to be back in San Francisco. A lot of people are reasonable, basically cheerful. Hopefully, nobody walks in the street with a long face. We might say that we are on the verge of a nuclear holocaust, but in my way of thinking, such a thing is not going to take place. We will live our lives. We will have our breakfast, lunch, and dinner. We will have our friends. We will continue our life for at least a thousand years. I'm afraid there's not going to be catastrophic excitement or entertainment.

There's not going to be a nuclear holocaust. I'm afraid we're going to have to lead lives which are very boring.

One of the main principles of Shambhala teaching is bravery, freedom from cowardice. That kind of bravery is based on the idea of basic goodness and also on some sense of joy. We don't imitate or follow the example of an animal. We will be as a human being, as we have always been. As I mentioned already, I have nothing else to say. That's what I have to say.

The cheering up is important. The sense of responsibility is important, and the sense of realizing that you do have a basic goodness, that you are basically good is important. These are the points. If you would like discussion at this point, you are more than welcome.

Question: I have a sense of what you mean by the word *good,* but I'd like to hear how you define the word *good.*

VCTR: What do you think?

Q: I guess I relate to it as a feeling of joy, of rightness, as alignment. But I guess I don't know what the opposite of that is.

VCTR: Well, think about it. Bad is to begin with "selfish," seeing oneself as a monster, basically speaking. A sense of egotism and goodness are seen as opposites. A sense of reality is opposed to dreaming in your perspective on life. Of course, in the ordinary sense we could say that basic goodness is the facility that enables you to see, to register red as red, blue as blue, white as white, pink as pink, and so forth. But at the same time, there is a tremendous sense of inspiration. You are not just crumpled by yourself. You are not just subject to a phenomenal world which is unkind. In this case there is a tremendous open spaciousness. I begin to like myself. I begin to feel that we are not so bad after all. It's just like a proud antelope running in a black forest. It has its head and shoulders and horns and a sense of being naturally groomed. You understand?

It is naturally groomed, naturally dignified. I could even use words like "naturally happy" or "naturally cheerful." We have all of those elements whether we manifest them or not. So we feel good in the morning, good in the midday, and good in the evening.

Would anybody else like to ask a question?

Q: What can one do when one is caught in the middle of reaction?

VCTR: I beg your pardon?

Q: What can be done when one finds oneself in the middle of reaction?

VCTR: Little reactions?

Q: Reaction, aggression, and so on. How can one think about the sense of goodness then? What can one do?

VCTR: To begin with, look at yourself. Which means exorcising the negativity. Look at yourself. Just look at yourself. You don't have to be bewitched or anything like that to exorcise the negativity. Just look at yourself. You may begin to find that there's a trace of doubt in that particular state. We are never definite and clear. There is the same doubt whether we are doing the right thing or the wrong thing. There is that particular doubt which works as kindling for the fire of realness or goodness. Just do it. Don't think, "What shall I do?" or "What should I have done?" By just doing it, we have an instinct for the goodness in us, we are into that. That's the only way. We don't manufacture when we are on the spot. Then maybe we might smile afterwards.

Q: Buddhism talks about the recognition of pain and suffering and Shambhala view talks about the basic goodness and cheerfulness. I was wondering how these two views mesh?

VCTR: How what?

Q: How do the two views come together?

VCTR: Well, it's the same thing. The Buddha talked about buddha nature. You don't have to manufacture buddha nature. You have a buddha nature in you. Already you are buddha, so therefore you have those possibilities.

Can you raise your hands, those asking questions?

So the question is—we are approaching the light according to the intensity of darkness. If there's a very thick darkness when we shine our torch, the darkness will be dispelled. At the same time the torch looks brighter. So we are talking about the same thing. In the same way there's no contradiction with the Buddhist and the Shambhala teachings.

Q: I think that you speak about the optimism of human nature, responsibility . . .

VCTR: Can you say that again?

Q: The basic optimism of human nature, the ideal regarding human nature. Speak about basic goodness, basic cheerfulness. Those all seem to be very close to the ideals that were very prevalent in the West, say fifty or a hundred years ago. Then the events of the twentieth century

came along with all their shocking consequences and people lost their faith in that ideal. Of course it's quite right to bring that ideal back; there's really nothing else to look toward.

VCTR: The idea of want. What of faith?

Q: At any rate, people came to believe in them less, they tried to reach those things and they failed. They turned away from it. How is what you're offering more likely to succeed than the people who were so confident that science was going to solve everything at the turn of the century?

VCTR: Well, in America they never practiced in the Shambhala tradition. We actually practiced it. We actually did it, personally did it. And we achieved the goodness out of that. Now that America has settled down, its survival mentality is questionable. I think, we could look at ourselves more. I can't explain it to you, sir, until you have done it. You might talk about textures, flavors, and the beauty of ice cream. But you will never really experience real ice cream until you eat the ice cream. Then you can tell. It is true. It's a question of doing it, and this particular practice is not based on promise. It is based on a mutual exploration together.

Do you have something else to say?

Q: I think I've had a little bit of the taste of the ice cream. In a way I think for all of us sitting here in front of you that we have nothing else to say also. So the question was really asked to draw you out rather than because I was completely ignorant of the subject.

VCTR: Maybe you should come and take part in the Shambhala Training program so you will experience it. We don't believe heavily in publicity and a lot of the information is person-to-person.

We don't particularly believe in converting people, but we would like to share what we know of these particular teachings of Shambhala. It has been around as long as the time of Buddha. I would like to send you an invitation to come and take part in the training course. Then you can really help by being there, speaking out. Thank you, thank you very much.

Q: Rinpoche, I have participated in some of these Shambhala trainings and I have a question that others have thought about as well. In terms of getting in touch with basic goodness, and through meditation practice, becoming more compassionate with oneself, and working toward getting in touch with buddha nature, in Situ Rinpoche's visit he

mentioned the ten stages of knowledge and one of those he mentioned was astrology. And I myself have done some investigation into astrology.

VCTR: Into what?

Q: Into astrology. And I was wondering if you could describe what validity astrology has, if it has any, in developing basic goodness or developing a clearer understanding of oneself.

VCTR: Well, the astrology case, which Situ Rinpoche spoke about, is quite different than the Western notion of astrology. It is the notion of how things coincide together and such things could be calculated according to the book on astrology. Everything is mathematically calculated including sunrise, sunsets, eclipses of the moon and the sun. Everything is a calculation of how phenomena work. It's part of that. You take a certain number, the year and date, month of that particular calculation, and then you add some other things and you come up with a mathematical conclusion and then you can predict eclipses or war, anything. So that's a part of astrology.

Q: Do you feel that it's helpful to understand one's own astrology chart to facilitate getting in touch with basic goodness or is that just another *go* game?

VCTR: I doubt if it will be helpful. Astrologers in Tibet spend their whole life in studying, the same as medical study. I think the best thing is just to simply work with oneself, realizing one's basic goodness, and not play too much with anything else.

Q: Thank you.

VCTR: You're welcome.

Q: What is the root of fear and does one ever really overcome fear in one's life?

VCTR: The root of the fear is believing in oneself too much, which makes oneself very vulnerable. It is as if you have a big cut on your body or a big burn. Then there's something that needs protection. Then beyond that you're still haunted by your wound, so you protect even your Band-Aid. Do you understand?

Q: Does one ever overcome fear altogether, or is it something that persists throughout one's life?

VCTR: Fear could be overcome very easily. We have to try it. But the fear could be overcome very easily. I've done it myself. I could be trembling speaking in front of such important guests here. I could be stuck with fear and I might not be able to even pronounce or

proclaim one or two words. But I'm not in this case. I am not necessarily putting you down as not daring or powerful people. You look fine and dignified in your own ways, but I'm not frightened of you. So fear could be overcome.

Q: Last question: what do you mean by believing in yourself too much?

VCTR: How do you overcome fear, how do you stop believing in yourself too much? What does it mean to believe in yourself?

Cheerfulness, a sense of humor, is the starting point. And then not holding on to oneself too much is the second point. Thank you.

Conquering Fear

The Ground

When we bring together the ancient spiritual traditions of the West with those of the Orient, we find a meeting point where the warrior tradition can be experienced and realized. The concept of being a warrior is applicable to the most basic situations in our lives—to the fundamental situation that exists before the notion of good or bad ever occurs. The term *warrior* relates to the basic situation of being a human being. The heart of the warrior is this basic aliveness or basic goodness. Such fearless goodness is free from doubt and overcomes any perverted attitudes toward reality.

Doubt is the first obstacle to fearlessness that has to be overcome. We're not talking here about suppressing our doubts about a particular thing that is taking place. We're not talking about having doubts about joining an organization, or something like that. We are referring here to overcoming a much more basic doubt, which is fundamentally doubting yourself and feeling that you have some kind of shortcoming as a human being. You don't feel that your mind and body are synchronized, or working together properly. You feel that you are constantly being short-changed somewhere in your life.

When you were growing up, at a very early stage—perhaps around two years old—you must have heard your father or mother saying no to you. They would say, "No, don't get into that," or, "No, don't explore that too much," or, "No, be quiet. Be still." When you heard the word *no*, you may have responded by trying to fulfill that *no*, by being good.

Or you may have reacted negatively, by defying your parents and their *no,* by exploring further and being "bad." That mixture of the temptation to be naughty and the desire to be disciplined occurs very early in life. When our parents say "no" to us, it makes us feel strange about ourselves, which becomes an expression of fear.

On the other hand, there is another kind of *NO,* which is very positive. We have never heard that basic *NO* properly: *NO* free from fear and free from doubt. Instead, even if we think that we're doing our best in life, we still feel that we haven't fully lived up to what we should be. We feel that we're not quite doing things right. We feel that our parents or others don't approve of us. There is that fundamental doubt, or fundamental fear, as to whether or not we can actually accomplish something.

Doubt arises in relating with authority, discipline, and scheduling throughout our life. When we don't acknowledge our doubt, it manifests as resistance and resentment. There is often some resentment or a reaction against the sitting practice of meditation as well. The moment that the gong is struck to signal the beginning of meditation practice, we feel resistance. But in that situation, we find that it's too late. We're already sitting there on the cushion, so we usually continue to practice.

However, resistance in everyday life provides us with many ways to manipulate situations. When we are presented with a challenge, we often try to turn away rather than having to face it. We come up with all kinds of excuses to avoid the demands that we feel are being put on us.

The basic *NO,* on the other hand, is accepting discipline in our life without preconceptions. Normally, when we say the word "discipline," it comes with a lot of mixed feelings. It's like saying "porridge." Some people like porridge and some people hate it. Nevertheless, porridge remains porridge. It is a very straightforward thing. We have similar feelings about discipline and the meaning of *NO.* Sometimes, it's a bad *NO:* it is providing oppressive boundaries that we don't want to accept. Or it could be a good *NO,* which encourages us to do something healthy. But when we just hear that one word, *NO,* the message is mixed.

Fearlessness is extending ourselves beyond that limited view. In the *Heart Sutra,* it talks about going beyond. Gone beyond, *gate,* is the basic *NO.* In the sutra, it says there is no eye, no ear, no sound, no smell—all of those things. When you experience egolessness, the solidity of your life and your perceptions falls apart. That could be very desolate or it

could be very inspiring, in terms of shunyata, the Buddhist understanding of emptiness. Very simply, it is basic *NO*. It is a real expression of fearlessness. In the Buddhist view, egolessness is preexisting, beyond our preconceptions. In the state of egolessness everything is simple and very clear. When we try to supplement the brightness of egolessness by putting a lot of other things onto it, those things obscure its brilliance, becoming blockages and veils.

In the warrior tradition, sacred outlook is the brilliant environment created by basic goodness. When we refuse to have any contact with that state of being, when we turn away from basic goodness, then wrong beliefs arise. We come up with all sorts of logics, again and again, so that we don't have to face the realities of the world.

We run up against our hesitation to get fully into things all the time, even in seemingly insignificant situations. If we don't want to wash the dishes right after we've eaten, we may tell ourselves that we need to let them soak. In fact, we're often hoping that one of our housemates will clean up after us. On another level, philosophically speaking, we may feel completely tuned in to the warrior's world. From that point of view, we think that we can quite safely say, "Once a warrior, always a warrior." That sounds good, but in terms of the actual practice of warriorship, it's questionable. "Once a warrior" may not always be a warrior if we disregard the beauty of the phenomenal world. We prefer to wear sunglasses, rather than facing the brilliance of the sunshine. We put on a hat and gloves to shield ourselves, fearing that we might be burned. The colorfulness of relationships, household chores, business enterprises, and our general livelihood is too irritating. We are constantly looking for padding so that we don't run into the sharp edges of the world. That is the essence of wrong belief. It is an obstacle to seeing the wisdom of the Great Eastern Sun, which is seeing greater vision beyond our own small world.

The ground of fearlessness and the basis of overcoming doubt and wrong belief is to develop renunciation. Renunciation here means overcoming that very hard, tough, aggressive mentality which wards off any gentleness that might come into our hearts. Fear does not allow fundamental tenderness to enter into us. When tenderness tinged by sadness touches our heart, we know that we are in contact with reality. We feel it. That contact is genuine, fresh, and quite raw. That sensitivity is the basic experience of warriorship, and it is the key to developing fearless renunciation.

Sometimes people find that being tender and raw is threatening and seemingly exhausting. Openness seems demanding and energy consuming, so they prefer to cover up their tender heart. Vulnerability can sometimes make you nervous. It is uncomfortable to feel so real, so you want to numb yourself. You look for some kind of anesthetic, anything that will provide you with entertainment. Then you can forget the discomfort of reality. People don't want to live with their basic rawness for even fifteen minutes. When people say they are bored, often they mean that they don't want to experience the sense of emptiness, which is also an expression of openness and vulnerability. So they pick up the newspaper or read anything else that's lying around the room—even reading what it says on a cereal box to keep themselves entertained. The search for entertainment to babysit your boredom soon becomes legitimized as laziness. Such laziness actually involves a lot of exertion. You have to constantly crank things up to occupy yourself, overcoming your boredom by indulging in laziness.

For the warrior, fearlessness is the opposite of that approach. Fearlessness is a question of learning how to be. Be there all along: That is the message. That is quite challenging in what we call the setting-sun world, the world of neurotic comfort where we use everything to fill up the space. We even use our emotions to entertain ourselves. You might be genuinely angry about something for a fraction of a second, but then you draw out your anger so that it lasts for twenty-five minutes. Then you crank up something else to be angry at for the next twenty minutes. Sometimes, if you arouse a really good attack of anger, it can last for days and days. That is another way we entertain ourselves in the setting-sun world.

The remedy to that approach is renunciation. In the Buddhist teachings, renunciation is associated with being nauseated by the confused world and the pain of samsara. For the warrior, renunciation is slightly different. It is giving away, or not indulging in, pleasure for entertainment's sake. We are going to kick out any preoccupations provided by the miscellaneous babysitters in the phenomenal world.

Finally, renunciation is the willingness to work with real situations of aggression in the world. If someone interrupts your world with an attack of aggression, you have to respond to it. There is no other way. Renunciation is being willing to face that kind of situation, rather than covering it up. Everyone is afraid to talk about this. It may be shocking to mention

it. Nonetheless, we have to learn to relate to those aspects of the world. We have never developed any response to attack—whether it is a verbal attack or actual physical aggression. People are very shy of this topic, although we have the answers to these challenges in our warrior disciplines, our exertion, and our manifestation.

In the warrior tradition, fearlessness is connected with attaching your basic existence to greater vision, or what we call the Great Eastern Sun. In order to experience such vast and demanding vision, you need a real connection to basic goodness. The key to that is overcoming doubt and wrong belief. Doubt is your own internal problem, which you have to work with. But then beyond that there may be an enemy, a challenge, that is outside of you. We can't just pretend that those threats never exist. You might say that your laziness is some kind of enemy, but laziness is not actually an enemy. It would be better to call it an obstacle.

How are we going to respond to real opposition that arises in the world? As a warrior, how are you going to relate with that? You don't need a party-line logic or a package-deal response. They don't really help. In my experience of how students usually relate with conflict, I find that they tend to freeze up when someone is very critical of them. They become noncommunicative, which doesn't help the situation. As warriors, we shouldn't be uptight and uncommunicative. We find it easy to manifest basic goodness when somebody agrees with us. Even if they're half agreeing with you, you can talk to them and have a great time. But if someone is edgy and negative, then you freeze, become defensive, and begin to attack them back. That's the wrong end of the stick. You don't kill an enemy before they become the enemy. You only slash the enemy when they become a 100 percent good enemy and present a real 100 percent challenge. If someone is interested in making love with you, you make love to them. But you don't rape them. You wait until the other person commits themselves to the situation. Working with your enemy is the same idea.

When a warrior has to kill his enemy, he has a very soft heart. He looks his enemy right in the face. The grip on your sword is quite strong and tough, and then with a tender heart, you cut your enemy into two pieces. At that point, slashing your enemy is equivalent to making love to them. That very strong, powerful stroke is also sympathetic. That fearless stroke is frightening, don't you think? We don't want to face that possibility.

On the other hand, if we are in touch with basic goodness, we are always relating to the world directly, choicelessly, whether the energy of the situation demands a destructive or a constructive response. The idea of renunciation is to relate with whatever arises with a sense of sadness and tenderness. We reject the aggressive, hardcore street-fighter mentality. The neurotic upheavals created by conflicting emotions, or the kleshas, arise from ignorance, or avidya. Ignorance is very harsh and willing to stick with its own version of things. Therefore, it feels very righteous. Overcoming that is the essence of renunciation: we have no hard edges.

Warriorship is so tender, without skin, without tissue, naked and raw. It is soft and gentle. You have renounced putting on a new suit of armor. You have renounced growing a thick, hard skin. You are willing to expose naked flesh, bone, and marrow to the world.

This whole discussion is not just metaphoric. We are talking about what you do if you actually have to slash the enemy, if you are in combat or having a sword fight with someone, as you see in Japanese samurai movies. We shouldn't be too cowardly. A sword fight is real, as real as making love to another human being. We are talking about direct experience and we're not psychologizing anything here. Before you slash the enemy, look into his or her eyes and feel that tenderness. Then you slash. When you slash your enemy, your compassionate heart becomes twice as big. It puffs up; it becomes a big heart; therefore you can slash the enemy. If you are small-hearted, you cannot do this properly.

Of course, many times conquering the enemy might not involve cutting them in two. You might just turn them upside down! But you have to be willing to face the possibilities.

When the warrior has thoroughly experienced his or her own basic rawness, there is no room to manipulate the situation. You just go forward and present the truth quite fearlessly. You can be what you are, in a very straightforward and basic way. So tenderness brings simplicity and naturalness, almost at the level of simplemindedness.

We don't want to become tricky warriors, with all kinds of tricks up our sleeves and ways to cut people's logic down when we don't agree with them. Then there is no cultivation of either ourselves or others. When that occurs, we destroy any possibilities of enlightened society. In fact, there will be no society, just a few people hanging out. Instead, the

fearless warriors of Shambhala are very ordinary, simpleminded warriors. That is the starting point for developing true bravery.

The Path

The starting point on the path of fearlessness is the discovery of fear. We find ourselves fearful, frightened, even petrified by circumstances. This ubiquitous nervousness provides us with a stepping-stone, so that we can step over our fear. We have to make a definite move to cross over the boundary from cowardice to bravery. If we do so properly, the other side of our cowardice contains bravery.

We may not discover bravery right away. Instead, beyond our nervousness, we find a shaky tenderness. We are still quivering, but we are shaking with tenderness rather than bewilderment. That shaky vulnerability contains an element of sadness, but not in the sense of feeling badly about ourselves or feeling deprived. Rather, we feel a natural sense of fullness which is tender and sad.

It's like the feeling you have when you are about to shed a tear. You feel somewhat wealthy because your eyes are full of tears. When you blink, tears begin to roll down your cheeks. There is also an element of loneliness, but again it is not based on deprivation, inadequacy, or rejection. Instead you feel that you alone can understand the truth of your own loneliness, which is quite dignified and self-contained. You have a full heart, you feel lonely, but you don't feel particularly bad about it. It is like an island in the middle of a lake. The island is self-contained; therefore it looks lonely in the middle of the water. Occasionally, ferryboats carry commuters back and forth from the shore to the island, but that doesn't particularly help. In fact, it expresses the loneliness or the aloneness of the island further.

Discovering these facets of fearlessness is preparation for the further journey on the warrior's path. If the warrior does not feel alone and sad, then he or she can be corrupted very easily. In fact, such a person may not be a warrior *at all*. To be a good warrior, one has to feel sad and lonely, but rich and resourceful at the same time. This makes the warrior sensitive to every aspect of phenomena: to sights, smells, sounds, and feelings. In that sense, the warrior is also an artist, appreciating whatever

goes on in the world. Everything is extremely vivid. The rustling of your armor or the sound of raindrops falling on your coat is very loud. Because you are so sensitive, the fluttering of occasional butterflies around you is almost an insult.

Such a sensitive warrior can then go further on the path of fearlessness. There are three tools or practical guides that the warrior uses on this journey. The first is the development of discipline, or shila in Sanskrit, which is represented by the analogy of the sun. Sunshine is all-pervasive. When the sun shines on the land, it doesn't neglect any area. It does a thorough job. Similarly, as a warrior, you never neglect your discipline.

We're not talking about military rigidity here. Rather, in all your mannerisms, every aspect of behavior, you maintain your openness to the environment. You constantly extend yourself to things around you. There is a complete absence of laziness. Even if what you are seeing, hearing, or perceiving becomes very difficult and demanding, the warrior never gives up. You go along with the situation. You don't withdraw. This allows you to develop your loyalty and connection to others, free from fear. You can relate with other sentient beings who are trapped in the confused world, perpetuating their pain. In fact, you realize that it is your duty. You feel warmth, compassion, and even passion toward others. First you develop your own good conduct, and then you can extend yourself fearlessly to others. That is the concept of the sun.

The second guide on the warrior's path is represented by the analogy of an echo, which is connected with meditative awareness, or samadhi. When you try to take time off from being a warrior, when you want to let go of your discipline or indulge mindlessly in some activity, your action produces an echo. It's like a sound echoing in a canyon, bouncing back on itself, producing more echoes that bounce off of one another. Those echoes or reflections happen all the time, and if we pay attention to them, they provide constant reminders to be awake. At first, the reminder might be fairly timid, but then the second, third, and fourth times you hear it, it's a much louder echo. These echoes remind you to be on the spot, on the dot. However, you can't just wait for an echo to wake you up. You have to put your awareness out into the situation. You have to put effort into being aware.

Becoming a warrior means that you are building a world that does not give you the setting-sun, or degraded, concept of rest, which is

purely indulging in your confusion. Sometimes you are tempted to return to that cowardly world. You just want to flop and forget the echo of your awareness. It seems like a tremendous relief not to have to work so hard. But then you discover that this world without even an echo is too deadly. You find it refreshing to get back to the warrior's world because it is so much more alive.

The warrior's third tool is actually a weapon. It is represented by the analogy of a bow and arrow, which is connected with developing wisdom, or prajna, and skillful means, or upaya. In this case we are talking about the wisdom of discriminating awareness, which is experiencing the sharpness of sense perceptions and developing psychological accuracy. You can't develop this kind of sharpness unless some experience of egolessness has manifested in your mind. Otherwise, your mind will be preoccupied, full of its own ego. But when you have made a connection with basic goodness, you can relate with both the actual sharpness of the arrow and with the skillful means provided by the bow. The bow allows you to harness or execute the sharpness of your perceptions.

The development of this discriminating awareness wisdom also allows you to accurately detect the enemy. A real enemy is someone who propagates and promotes ultimate selfishness, or ego. Such enemies promote basic badness rather than basic goodness. They try to bring others into their realm, tempting them with anything from a cookie up to a million dollars.

In the Shambhala warrior tradition, we say that you should only have to kill an enemy once every thousand years. We mean here the real enemy, the basic rudra principle, which is the personification of egohood, of ego run wild. You can work with other enemies by subjugating them, talking to them, buying them out, or seducing them. However, according to this tradition, once in a thousand years a real assassination of the enemy is necessary. We're talking about someone who can't be reached by any other means. You might use a sword or an arrow, whatever means you need to overpower them, so their ego is completely popped. Such an assassination has to be very direct and personal. It's not like dropping bombs on people. If we pop the enemy, and only then, they might be able to connect with some basic goodness within themselves and realize that they made a gigantic mistake. It's like having rotten teeth in your mouth. Eventually you have to have all your teeth

removed, replacing them with false teeth. After that, you might be able to appreciate the teeth that you lost.

Overall, these three principles—the sun, the echo, and the bow and arrow—are all connected with the natural process, or path, of working with our basic intelligence. Beyond that, they describe the fundamental decorum and decency of the warrior's existence. A warrior should be capable of artfully conducting his or her life in every action, from drinking tea to running a country. Learning how to handle fear, both how to utilize one's own fear and that of others, is what allows us to brew the beer of fearlessness. You can put all of those situations of fear and doubt into a gigantic vat and ferment them.

The path of fearlessness is connected with what we do right now, today, rather than with anything theoretical or waiting for a cue from somewhere else. The basic vision of warriorship is that there is goodness in everyone. We are all good in ourselves. So we have our own warrior society within our own body. We have everything we need to make the journey already.

Fruition

Fearlessness has a starting point, it includes discipline, it makes a journey, and it reaches a conclusion. It is like the Great Eastern Sun: the sun rises, it radiates light, and this benefits people by dispelling the darkness and allowing the fruit to ripen and the flowers to blossom.

The fruition of fearlessness is also connected with three analogies. The first is that fearlessness is like a reservoir of trust. This trust arises from the experience of basic goodness, which we have already discussed. When we feel basically good, rather than degraded or condemned, then we become very inquisitive, looking into every situation and examining it. We don't want to fool ourselves by relying on belief alone. Rather, we want to make a personal connection with reality.

This is a very simple, straightforward idea. If we accept a challenge and take certain steps to accomplish something, the process will yield results—either success or failure. When you sow a seed or plant a tree, either the seed will germinate and the tree will grow, or they will die. Similarly, for the inquisitive warrior, trust means that we know that our actions will bring a definite response from reality. We know that we will

get a message. Failure generally is telling us that our action has been undisciplined and inaccurate in some way. Therefore, it fails. When our action is fully disciplined, it usually is fulfilled; we have success. But those responses are not regarded as either punishment or congratulations.

Trust, then, is being willing to take a chance, knowing that what goes up must come down, as they say. When a warrior has that kind of trust in the reflections of the phenomenal world, then he or she can trust his or her individual discovery of goodness. Communication produces results, either success or failure. That is how the fearless warrior relates with the universe: not by remaining alone and insecure, hiding away, but by constantly being exposed to the phenomenal world and constantly being willing to take that chance.

The reservoir of trust is a bank of richness from which the warrior can always draw conclusions. We begin to feel that we are dealing with a rich world, one that never runs out of messages. The only problem arises if we try to manipulate the situation in our favor. You are not supposed to fish in the reservoir or swim in it. The reservoir has to remain unconditional, unpolluted. So you don't put your one-sidedness, your bias or conditionality, into it. Then the reservoir might dry up.

Normally, trust means that we think that our world is trustworthy. We think that it's going to produce a good result, success. But in this case, we're talking about having a continual relationship with the phenomenal world that is not based on either a good or bad result. We have unconditional trust in the phenomenal world to always give us a message, either success or failure. The fruition of our action will always provide us with information. Such trust in the reservoir keeps us from being too arrogant or too timid. If you're too arrogant, you'll find yourself bumping into the ceiling. If you're too timid, you'll be pushed up by the floor. Roughly speaking, that's the concept of the reservoir.

The ancient Chinese *Book of Changes,* or *I Ching,* often talks about success being failure and failure being success. Success sows the seeds of future failure, and failure may bring a later success. So it's always a dynamic process. As warriors, fearlessness doesn't mean that we cheer up by saying, "Look! I'm on the side of the right. I'm a success." Nor do we feel that we're being punished when we fail. In any case, success and failure are saying the same thing.

That brings us to the next analogy, which is music. Music is connected with the idea of continuously being joyful. The feedback, or the

result, that comes from the warrior's practice is never a dead end. It presents another path. We always can go on, go beyond. So while the result of action is fruition, beyond that, the result is the seed for the next journey. Our journey continues, cycling between success and failure, path and fruition, just as the four seasons alternate. There is always a sense of creativity, so there is always joy on the journey, joy in the result.

Why are you so joyful? You are guided on the path by the disciplines of the sun, the echo, and the bow and arrow. You have witnessed your basic goodness, taking joy in having nothing to hang on to. You have realized the fundamental NO. You are free from doubt and you have experienced a sense of renunciation. So whether the situation brings success or failure, it brings an unconditional good understanding. Therefore, your mind and body are constantly synchronized; there is no deficit of any kind in the body or the mind. Your experience becomes like music, which has rhythm and a melody that is constantly expanding and being recreated. So the sense of celebration is constant, inbuilt, in spite of the ups and downs of one's personal life. That is continuously being joyful.

Having developed trust and appreciation, you can finally conquer fear, which is connected with the analogy of a saddle. In the Buddhist teachings we talk about developing such a good sense of mental balance that, if you become mindless, your awareness automatically brings you back, just as in the process of skidding on the ice and losing your balance, your body automatically rebalances itself to keep you from falling. As long as you have good posture and a good seat in the saddle, you can overcome any startling or unexpected moves your horse makes. So the idea of the saddle is taking a good seat in your life.

An overreaction or an exaggerated reaction to situations shouldn't happen at this level. You have trust, you are constantly being joyful, and therefore you can't be startled, either. This doesn't mean that your life is monotone, but rather you feel established in this world. You belong here. You are one of the warriors in this world, so even if little unexpected things happen, good or bad, right or wrong, you don't exaggerate them. You come back to your seat in the saddle and maintain your posture in the situation.

The warrior is never amazed by anything. If someone comes up to you and says, "I'm going to kill you right now," you are not amazed. If someone says that they are going to give you a million dollars, you

think, "So what?" Assuming your seat in the saddle at this level is achieving inscrutability, in the positive sense.

It is also taking your seat on the earth. Once you have a good seat on the earth, you don't need witnesses to validate you. Someone once asked the Buddha, "How do we know that you are enlightened?" And he touched the earth in what is called the earth-touching mudra, or gesture, and said, "Earth is my witness." That is the same concept as holding your seat in the saddle. Someone might ask, "How do we know you won't overreact to this situation?" You can say, "Just watch my posture in the saddle."

Fearlessness in the warrior tradition is not a training in ultimate paranoia. It is based on training in ultimate solidity—which is basic goodness. You have to learn how to be regal. Trust is like becoming a good citizen, celebrating the journey is like becoming a good minister in the government, but holding your seat in the saddle is finally assuming command. It is how to be a king or queen.

At the same time, conquering fear is not based on blocking your sensitivity. Otherwise, you become a deaf and dumb monarch, a jellyfish king. Sitting on the horse requires balance, and as you acquire that balance in the saddle, you have more awareness of the horse. So when you sit in the saddle on your fickle horse, you feel completely exposed and gentle. If you feel aggressive, you don't have a good seat. In fact, you are probably not even riding the horse. You don't put your saddle on a fence railing. You have to saddle a real horse.

In this case, riding the horse is riding somebody else's mind. It requires a complete connection. In the Buddhist tradition, this is called compassion, or working with somebody else. You are completely exposed in this situation. Otherwise, it's like a medieval knight encased in his armor. It's so heavy that he has to be cranked up onto the horse. Then he rides off to battle and usually falls off. There's something wrong with that technology.

Often, when someone tells us we should be fearless, we think they're saying not to worry, that everything is going to be all right. But unconditional fearlessness is simply based on being awake. Once you have command of the situation, fearlessness is unconditional because you are neither on the side of success or failure. Success and failure are your journey.

Nevertheless, sometimes you become so petrified on your journey

that your teeth, your eyes, your hands, and your legs are all vibrating. You are hardly sitting in your seat; you are practically levitating with fear. But even that is regarded as an expression of fearlessness if you have a fundamental connection with the earth of basic goodness—which is unconditional goodness at this point.

FOREWORD TO

The Superhuman Life of Gesar of Ling

IN ORDER FOR US to understand Gesar of Ling, the great warrior king of Tibet, it is necessary first to understand the principle of warriorship itself. This concept has for centuries been the heart of the lineage of Gesar of Ling, whose Tibetan descendants still exist today. Although it has been somewhat influenced by Buddhism, as has virtually all of Tibetan culture, basically the principle of warriorship stands on its own.

By warriorship we are not particularly talking about the skills necessary to wage war in the conventional sense. We are not talking about learning how to handle lethal weapons and crank up our aggression and territoriality so that we can burst forth and conquer all our enemies. Warriorship here refers to realizing the power, dignity, and wakefulness that is inherent in all of us as human beings. It is awakening our basic human confidence which allows us to cheer up, develop a sense of vision, and succeed in what we are doing.

Because warriorship is innate in human beings, the way to become a warrior—or the warrior's path—is to see who and what we are as human beings and cultivate that. If we look at ourselves directly, without hesitation or embarrassment, we find that we have a lot of strength and a lot of resources available constantly. From that point of view, if we feel we are without resources, if we feel incompetent or as if we were running out of ideas, it is said that we are being attacked by the enemy of warriorship: our own cowardice. The idea of warriorship is that because of our human potential we can go beyond that, step over the enemy of

cowardly mind and discover further banks of resources and inspiration within ourselves.

Cowardly mind is based on the fear of death. Ordinarily we try to ward off any reminders that we are going to die. We constantly produce artificial environments to shield ourselves from any harsh edges. We weave ourselves warm cocoons in which we can live and feel comfortable and sleepy all the time. We try to keep everything under control so that nothing unexpected will pop up and give us a nasty shock, reminding us of our impermanence, our mortality. By doing this we are trying to defend ourselves from death, which we could say is the opposite of celebrating life. By maintaining our defensive attitude we keep ourselves surrounded by a familiar fog. We wind up breeding depression and general unhappiness. In fact, that unceasing atmosphere of depression is what makes our little created environments feel so familiar and nestlike. But because it is based on struggle, this cowardly approach of ours is very far from the sense of real joy and playfulness that is associated with warriorship.

Becoming a warrior means that we can look directly at ourselves, see the nature of our cowardly mind, and step out of it. We can trade our small-minded struggle for security for a much vaster vision, one of fearlessness, openness, and genuine heroism. This doesn't happen all at once but is a gradual process. Our first inkling of that possibility comes when we begin to sense the claustrophobia and stuffiness of our self-imposed cocoon. At that point our safe home begins to feel like a trap and we begin to sense that an alternative is possible. We begin to have tremendous longing for some kind of ventilation, and finally we actually experience a delightful breath of fresh air coming into our stale nest.

At this point we realize that it has been our choice all along to live in this restrictive, and by now somewhat revolting, mentality of defensiveness and cowardice. Simultaneously we realize that we could just as easily switch our allegiance. We could break out of our dark, stuffy prison into the fresh air where it is possible for us to stretch our legs, to walk, run, or even dance and play. We realize that we could drop the oppressive struggle it takes to maintain our cowardice, and relax instead in the greater space of confidence.

It is important to understand what we mean by the confidence of the warrior. The warrior is not developing confidence *in* anything. He is not simply learning one skill, such as swordsmanship, in which he feels he

could always take refuge. Nor is he falling back on some mentality of choicelessness, a sense that if only he can hold out long enough and keep a stiff upper lip, then he is bound to come out all right. Those conventional ideas of confidence would simply be further cocoons, based once again on yet further styles of defensiveness and fundamental aggression.

In this case we say the warrior has self-existing confidence. This means that he remains in a *state* of confidence free from competition and any notion of struggle. The warrior's confidence is unconditional. In other words, because he is undistracted by any cowardly thoughts the warrior can rest in an unwavering and wakeful state of mind, which needs no reference points whatsoever.

On the other hand, we do not mean to say that once the warrior has uncovered his innate confidence there is nothing left for him to do. In many ways the path of the warrior is very similar to the Buddhist notion of the bodhisattva path of selfless action. The bodhisattva is a practitioner who isn't satisfied with the possibility of liberating himself from the pain of samsara, but heroically commits himself not to rest until he has helped save all sentient beings. In the same way the confident warrior does not simply feel proud of having seen the nature of his cocoon and stepped out of it. He cannot rest in any sense of smugness at his achievement, or even in the sense of freedom and relief itself. Rather his understanding and personal experience of the claustrophobia of cowardly mind serve as an inspiration for the warrior to free others as well as himself. He actually cannot ignore the suffering and depression he sees in those around him. So from his unconditional confidence, spontaneous compassion naturally arises.

The warrior's compassion manifests in different qualities, which all arise from the nature of his basic confidence. Because the warrior's confident state of mind is self-existing, unmanufactured by aggression, he is not bloated or arrogant. Instead he is humble, kind, and self-contained in relating with others. The warrior is not captured by doubts, therefore he is humorous, uplifted, and perky in his dealings. He is not trapped by the pettiness of hope and fear, so his vision becomes vast and he is not afraid of making mistakes. Finally his mind itself becomes as fathomless as space, so he attains complete mastery over the phenomenal world. With all of these qualities the warrior has a tremendous sense of forward vision. In other words, he is not deterred or depressed by obstacles, but

with genuine inquisitiveness and cheerfulness he includes all of them as part of his path.

The confident warrior conducts himself with gentleness, fearlessness, and intelligence. Gentleness is the warm quality of the human heart. Because of the warmth of his heart the warrior's confidence is not too hard or brittle. Rather it has a vulnerable, open, and soft quality. It is our gentleness which allows us to feel warmth and kindness and to fall in love. But at the same time we are not completely tender. We are tough as well as soft. We are fearless as well as gentle. The warrior meets the world with a slight sense of detachment, a sense of distance and precision. This aspect of confidence is the natural instinct of fearlessness which allows the warrior to meet challenges without losing his integrity. Finally our confidence expresses itself as innate intelligence, which raises ordinary gentleness and fearlessness to the level of warriorship. In other words, it is intelligence that prevents gentleness from becoming cheap romanticism without any vision, and fearlessness from becoming purely macho. Intelligence is our sense of wakeful inquisitiveness toward the world. It is what allows us to appreciate and take delight in the vivid qualities of the world around us.

So what does all of this have to do with Gesar of Ling, the powerful warrior king who bore magic weapons, rode a marvelous winged steed, and slew numberless demons and other enemies of the sacred teachings? If we apply a more traditional language of warriorship to what we have discussed it will help make the connection.

We have already called cowardice the warrior's enemy. Cowardice is the seductive and distracting quality of our wandering or neurotic minds which prevents us from resting in our natural state, the state of unwavering wakefulness which we have called the warrior's confidence. Cowardice is actually the force of evil which obstructs what we could call our basic goodness, our inherent state of confidence which is by nature devoid of cowardice and aggression, free from evil. From that point of view, the purpose of warriorship is to conquer the enemy, to subjugate the evil of our cowardly minds and uncover our basic goodness, our confidence.

When we talk here about conquering the enemy, it is important to understand that we are not talking about aggression. The genuine warrior does not become resentful or arrogant. Such ambition or arrogance would be simply another aspect of cowardly mind, another enemy of

warriorship in itself. So it is absolutely necessary for the warrior to subjugate his own ambition to conquer at the same time that he is subjugating his other more obvious enemies. Thus the idea of warriorship altogether is that by facing all our enemies fearlessly, with gentleness and intelligence, we can develop ourselves and thereby attain self-realization.

With this understanding of warriorship we can go back and look at the history of Gesar of Ling. At this point we can regard the entire story as a display of how the warrior's mind works. Gesar represents the ideal warrior, the principle of all-victorious confidence. As the central force of sanity he conquers all his enemies, the evil forces of the four directions, who turn people's minds away from the true teachings of Buddhism, the teachings that say it is possible to attain ultimate self-realization. These enemies of the four directions represent quite graphically the different manifestations of cowardly mind which the ideal warrior subjugates through the power of his unconquerable confidence.

Gesar's magical weapons and his magnificent winged charger, Kyang Gö Karkar, are also important principles of energy in the warrior's world. Weapons are the symbol of warriorship itself. The warrior does not carry weapons because he is afraid of being attacked, but rather as an expression of who he is. Weapons actually magnetize the qualities of warriorship and inspire the warrior to be brave and very gentle. Gesar's winged horse symbolizes the warrior's confidence. He is the ideal image of something beautiful, romantic, energetic, and wild that the warrior can actually capture and ride. Such a horse could be very dangerous and unworkable, but the idea here is that when the warrior has challenged and conquered the enemies of the four directions, then he can ride the great winged horse of confidence and success with dignity and pride.

I was very pleased to be asked to write this foreword, especially because I regard myself as a descendant of Gesar. I am proud to be a member of the tradition of warriorship and hope that clarifying these precious teachings will help others to bring the inspiration of Gesar's example of warriorship into their lives.

The Martial Arts and the Art of War

THE EGO FEELS RATHER LONELY AND, at the same time, keeps busy trying to defend itself. It finds that it consists of the five skandhas, which are a collection of desires, expectations, ideas, conclusions, memories, and many other things. This collection is too complex for the ego to grasp; therefore, it conveniently constructs "I am" or "I am the ego" and tends to put this label on itself, as if it were a real individual entity. Having found a name for itself, the ego has to constantly work to secure itself, because fundamentally it knows that it is not real and sound. So ego keeps busy trying to build a wall around itself, to shut itself away from the "other." Then, of course, having created this barrier, immediately, the ego also wants to communicate with the other, with what it now perceives as "outside" or not part of itself.

If anyone gets too near the wall that ego has built, it feels insecure, thinks that it is being attacked, and then thinks that the only way to defend itself is to ward off the threat by showing an aggressive attitude. However, when one experiences a threat—whether it is illness, undesirable characteristics, or literal opponents, the only way to develop a balanced state of being is, not to try to get rid of those things, but to understand them and make use of them. Thus, the development of egolessness—the opposite of ego's game—leads one to the concept of ahimsa, or nonviolence. Ahimsa is a nonviolent way of dealing with a situation.

To develop ahimsa, or the nonviolent approach, first of all you have to see that your problems are not really trying to destroy you. Usually,

we immediately try to get rid of our problems. We think that there are forces operating against us and that we have to get rid of them. The important thing is to learn to be friendly toward our problems, by developing what is called metta in Pali, maitri in Sanskrit, or loving-kindness in English translation. All of these problems and difficulties are fundamentally generated from the concept of duality, or separateness. On the one hand, you are very aware of other and also very aware of yourself, and you want to do something to work with and make use of others. But you are unable to do this, because there is such a big gap between others and yourself. So a sense of threat and separation develops. That is the root of the problem.

At a certain point, you develop a genuine aspiration to get rid of the wall—the separation between you and others. However, you should not think in terms of having to fight with and defeat these problems. Furthermore, you should not develop the idea of being on a battlefield because this just solidifies the problems. In relationship to this situation, the martial arts are quite interesting, because of their way of dealing with problems and exercising the real art of war.

To work with this dichotomy of self and others, first it is necessary to consider the facts and patterns of life, that is, your behavior, your approach to communication, and your way of life overall. There are certain aspects of your life that are not balanced, but those very things can be developed into a balanced state of being, which is the main thing that we need to achieve. Three things make for imbalance: ignorance, hatred, and desire. Now the fact is, they are not bad. Good and bad have nothing to do with this. Rather, we are dealing only with imbalance and balance. We are not discussing only the spiritual aspect of our lives or only the mundane aspect, but the whole of life. In the unbalanced way of behaving, one does not deal properly with a situation. One's action is not appropriate. One action overlaps another, and the action is not fully completed. This boils down to not being fully aware in the situation and not feeling present. The present moment of action is not properly accomplished, for when a person is halfway through dealing with the present action, he is already drifting on to the next action. This produces a kind of indigestion in the mind, for there is something always left incomplete, like leaving a fruit half-eaten.

If you are picking fruit from a tree, you may see a particular fruit that looks delicious, ready to eat. You really want to eat that piece of fruit.

But as you are biting into it, you see another fruit on the tree, one that looks even better. So you immediately leap up and grab that piece of fruit as well. In that way, you keep stuffing yourself with one fruit after another. You end up eating fruit that is not properly ripened, which finally produces indigestion.

Therefore, the idea of balance is very down-to-earth and simple. There are certain patterns of behavior which are not balanced, and which are caused either by ignorance, hatred, passion, or a combination of these factors.

Ignorance in this case means that someone is not able to accomplish his or her present work thoroughly. Ignorance ignores what is, because your mind is either occupied by experiences from the past or expectations of the future. Therefore, you are never able to be now. Ignorance means ignoring the present.

Another problem is aggression. If you are aggressive, in terms of your emotions or your sentiments, you are not developing your strength at all but you are just trying to defend yourself in a rather feeble and clumsy way. In the state of aggression, you are constantly trying to fight with someone else. Your mind is so occupied with your opponent that you are continuously defensive, trying to defend yourself in the fear that something will happen to you. Therefore, you are not able to see a positive alternative, that one could actually deal effectively with problems. Instead, your mind is clouded, and you do not have the clarity of mind to deal with situations. So you see, the ability to respond and act appropriately in situations has nothing to do with cranking up aggression. On the other hand, it is not particularly based on the pacifist idea of not fighting at all. We have to try to find a middle ground, where one engages the energy fully but without any aggression.

The real way of the warrior is not to become aggressive and not to act against or be hostile to other people. Normally, when we hear that there is some challenge to overcome, we tend to think of an aggressive action or response, which is wrong. We have to learn that aggression and using or channeling our energy properly are quite different from one another.

According to some traditional Chinese Buddhist sources, monks in monasteries practiced judo, karate, and other martial arts—but not in order to challenge, kill, or destroy other people. Rather, these martial arts were used to learn to control their minds and to develop a balanced

way of dealing with situations without involving oneself in hatred and the panic of ego. When one practices the martial arts, one appears to be engaged in aggressive activities. Nevertheless one is not fundamentally being aggressive, from the point of view of generating or acting out of hatred. The true practice of the martial arts is a question of developing a state in which one is being fully confident, fully knowing what one is and what one is trying to do.

What is necessary is to learn to understand the other side of any situation, to make friends with the opponent or the problem in order to see the opponent clearly, and to understand what move he is going to make next. This idea is put into practice in Tibet in the study of logic. When I was studying in Tibet, we learned a very elaborate system of logic, where you don't just argue a point any way you want to, but you have to use particular logical rules and terms. When your opponent in a debate makes an argument, you are allowed to answer him or her with only one of four possible responses: "Why?" "Not quite so," Wrong," or "No." These are the only four answers you can give. The other person can make their argument and attack you in many different ways, but you can only use these four phrases to refute them. In order to choose the right phrase, you must know exactly what your opponent is going to say in the next ten minutes. You don't just know; you *feel* it, because you are so much one with the situation. Theoretically at least, you don't have any combative feelings toward your opponent. Therefore, there is no aggression to produce a blinding effect on you or to make you ignorant of what is going on. You see the situation very clearly, and you're able to deal with it more effectively.

In general, if you want to develop a really effective way of challenging something, you have to develop a lot of maitri, or loving-kindness toward your opponents. Here again, the term *loving-kindness* or even *compassion* is generally rather sentimental and rather weak in the English language. It has certain connotations connected with the popular concept of charity and being kind to your neighbors. The concept of maitri is different than that. In part, of course, it does involve a sentimental approach, since there is always room for emotions. However, maitri is not just being kind and nice. It is the understanding that one has to become one with the situation. That does not particularly mean that one becomes entirely without personality and has to just accept whatever the other person suggests. Rather, you have to overcome the barrier that

you have formed between yourself and others. If you remove this barrier and open yourself, then automatically real understanding and clarity will develop in your mind. The whole point is that, in order to successfully challenge someone, first of all you must develop loving-kindness and a feeling of longing for openness, so that there is no desire to challenge anyone at all. If one has a desire to conquer or win a challenge against another, then in the process of challenging him or her, the mind is filled with this desire and one is not really able to challenge the other properly. Going beyond challenge is learning the art of war in the Chinese, Tibetan, and Japanese traditions, where real warriors do not think in terms of challenge, nor are their minds occupied with the battlefield or with past or future consequences. The warrior is completely one with bravery, one with that particular moment. He or she is fully concentrated in the moment, because he knows the art of war. You are entirely skilled in your tactics: you do not refer to past events or develop your strength through thinking about future consequences and victory. You are fully aware at that moment, which automatically brings success in the challenge.

From this point of view, it is therefore very important that the warrior really be able to become one with the situation and develop maitri. Then, the whole force of opposition becomes one with you. The opposing force needs another strength coming, advancing, toward him. As the opponent is approaching you, the closer he gets, he expects more and more to encounter another strength coming toward him. When that strength is not there at all, he just collapses. He misses the target, collapses, and his whole force becomes self-defeating. It is like someone trying to fight his hallucinations: as he tries to strike them harder, he himself falls on the ground. That is the whole point: when you do not produce another force of hatred, the opposing force collapses. This is also connected with how to deal with one's thoughts in the practice of meditation. If one does not try to repress one's thoughts, but one just accepts them and doesn't get involved with them, then the whole structure of thoughts becomes one with oneself and is no longer disturbing.

The practice of yoga, which has been taught through the Indian tradition, also has some connections with the art of war. In yoga everything is based on the concept of developing strength within oneself. Generally, when we talk about strength, we tend to think of developing the power to overcome or control someone else. We think of strength as a force

that we are lacking, which can be developed in order to challenge and defeat someone.

In the martial arts, one's strength or power comes from the development of a balanced state of mind altogether. That is to say, one is going back, or returning, to the origin of the strength that exists within oneself. If one had to develop new strength through gymnastics or physical practices alone, such strength created out of gymnastic practice, as it were, would have no mental strength to reinforce it, and it would tend to collapse. But the kind of strength we are talking about here is known as strength in its own right, the strength of fearlessness. Fearlessness in Tibetan is *jigme*. To be without fear is to have great strength. The realization of fearlessness is the genuine martial art.

Political Consciousness

"POLITICAL CONSCIOUSNESS" has a profound and firm meaning. Furthermore it is wrong to think that "politics" means to be inspired by an attitude of self-deception and to think that one's shortcomings are not seen by others. Not only that, it is also wrong to consider politics as just the cunning mind that is able to skillfully protect one's own interests and defeat those of others.

However, if one asks what politics is, it would be correct to say that it is the ability of all reflections of political situations to arise in the mirror of discriminating awareness at once. It could be described as the ability to look joyfully in the mirror of mind with a relaxed mind free from fearful projections and doubt. Therefore, political consciousness is the great confidence that is not afraid to be inspired by unprejudiced views and it is the ability not to be swayed by bodily illness or the mind's sorrows and joys.

Furthermore, it is not like the equanimity that results from the power of samadhi and meditation. As for the political attitude, it is the uncorrupted awareness that takes pride in the dignity of human beings. Such an uncorrupted awareness has no need for the support of signs and conventions. Because it exists relaxedly in human beings, a pure, stable, unchanging trust can arise.

Furthermore, it is not a mind of arrogance or pride. The view that is pushed by ambition arises from being tormented by poverty, hunger, and thirst. The actions of a competitive mind, that praises for the sake of personal gain and is envious of others, are far distant from the dignity of human beings. Such is the approach of wolves and crows.

A Buddhist Approach to Politics

AN INTERVIEW WITH CHÖGYAM TRUNGPA

Shambhala Review: To most people who are trying to follow some sort of spiritual path, politics poses a very difficult problem. Many just decide to give up, to bypass it. This doesn't seem to be a very legitimate way of dealing with such an important part of our lives. Could you give some guidelines from a Buddhist point of view?

Chögyam Trungpa Rinpoche: In this country we have the particular problem that we have inherited a lot of things, and even though we want to understand them properly and do the proper thing, still, there are so many extraneous things we have to work through. This makes it somewhat difficult. Generally it is a question of having a sense of responsibility to society. This seems to be the important thing. People involved with a spiritual discipline have a tendency to want nothing to do with their ordinary life; they regard politics as something secular and undesirable, dirty or something. So, to begin with, if a person came with a sense of responsibility to society, that would be a Buddhist approach to politics and also to the social side of life, which is the same, in a sense. There should be a sense of one's own responsibility, not relying on other people's help. One's own economic situation should be self-sufficient; a sense of responsibility begins there. I think one of the problems is that the abstract notion of democracy is misleading. In some sense, a lot of the problem comes from the aggression inherent in our concept of democracy; people begin to feel they have been cheated or have not been

allowed enough freedom to do what they want, to say what they want. It lacks a notion of discipline that should go along with it: just throw everything into the big garbage pail and, hopefully, somebody will do the sorting out in our favor. This is a big problem. I think the Buddhist idea of a politician is not so much one of a con man or of a businessman who wins favor with everybody, but someone who simply does what is necessary. Sometimes the situation is such that you have to go through undesirable experiences, even give up your sense of freedom. Sometimes you may even have to allow yourself to step back. I think in this country, politics are based on a kind of bad-mouthing and trying to speak out, which is all right, but which usually amounts to not knowing what to say; one is just copying someone else's aggression. Then aggression starts to snowball. In some sense, the main point is responsibility, which is important in how the government is run, how the situation is organized (not just ignoring everything completely and regarding it as a bad job). I mean, from a Buddhist point of view, there is some sense of taking an interest, we could say, for the sake of all sentient beings. This means we should take part in it. This does not mean to say you have to take part in riots or blowing up banks or anything like that. But it means to undertake some kind of process whereby you try as much as possible to at least eliminate the byproducts that you inherit. When you begin to do this, then you begin to have a feeling that a fresh start is taking place.

SR: The byproducts are . . . ?

Rinpoche: Our long-term inheritance from problems that took place before and of which we are still victims. Trying to change this karmic chain reaction. Just start fresh.

SR: You are talking about responsibility on a personal level, an individual level, not as a group.

Rinpoche: Yes. I think the notion of a group is very misleading. There is no such thing as a group, actually, but putting individuals together is what makes a group. So it depends on whether the individuals are strong. That is precisely the Buddhist notion of sangha.

SR: An incident took place during the Vietnam war that was very surprising to most Westerners and perhaps to Buddhists in particular. I don't know if you remember it or not, but a young monk committed suicide by setting fire to himself; he poured gasoline over himself and then lit a match. He did this as a political protest. It was very surprising to most Westerners, and even to Western Buddhists. Do you remember that incident?

Rinpoche: Yes, indeed I do. I read a book about it. I was in England at the time.

SR: Can this be explained in a Buddhist context?

Rinpoche: Well, I don't think you could. I would not say it was a truly Buddhistic kind of approach but rather more of a Southeast Asian or Oriental mentality, like the hunger strikes in India, more of a national characteristic. For instance, there was a big protest of the Koreans who cut off their fingers in front of the Japanese embassy. This is traditional rather than Buddhist. And it really doesn't help anything. You just become a headline in the newspaper for several days and then the whole thing is forgotten. So, I would not say that this is a particularly Buddhist approach. Obviously, those Buddhists had suffered a lot and felt tremendous pain and discomfort, but nevertheless, they could have done something different.

SR: So we have these two extremes. On the one hand we have those who take a violent approach to politics and either blow up banks or commit acts of violence; and on the other hand, we have personal acts of violence to oneself, like this monk. If neither of these is the proper approach—and the proper approach, from what you have indicated, is not passive and is on the individual level—what sort of approach is it? Would you go into this some more?

Rinpoche: Yes. We use the terms passive and active. We have to be very careful. Active does not mean aggressive, just active. In a sense, it is a sort of passive activity, more of a reconstruction of new situations rather than riots or things of that nature. If each person, in his own capacity, contributes a little bit by having a very sane approach, first of all, to his own personal life, which should be straightened out, then his sense of sanity could be developed. It might be just a drop in the ocean, but it would be very valuable. Start in this way and at the same time pay attention to what is happening and see how you can contribute.

SR: This is a bicentennial year as well as an election year. People will be going to the polls in November to elect a new president, new congressmen, and in a great many states governors as well. And since politics are never black or white, and you can never find just exactly what you would like to vote for, is there, from a Buddhist standpoint, a way to prepare yourself when you go to the polls to make these difficult decisions?

Rinpoche: Well, I think even if you had a most enlightened president,

things still wouldn't be different, because he too inherits the political setup and economic traditions of the country. So he also is trapped in a particular chain reaction. You can't have an ideal situation. I suppose the best approach is a long-term approach; taking it in stages, like hinayana, mahayana, and vajrayana: a slow approach. It is similar to trying to shift gears into some kind of element of sanity that exists in your particular realm, your particular congressman or president, and trying to follow it up. It is not so much what we should be doing this year alone but that we should follow it up all the time, trying to develop some trend of continuity in a different direction, rather than purely believing that there is going to be tremendous good news if the right president is elected. Somehow, that is not going to work. It takes the work of centuries. But I think it is possible; it is up to people to change, to take part and pay attention, if they can do so.

SR: Do you foresee Buddhism taking a more public role in politics? Do you see it influencing politics?

Rinpoche: Well, I think we cannot say that we are planning on having an active role in politics. The decision is not up to us. However, this might happen as more and more people become involved in Buddhism, especially as intellectuals and influential people begin to be slowly attracted to the Buddhist approach. So it is a question of sheer numbers. Because of their own life situation, I think in quite a short time, perhaps, Buddhists will have a visible effect on politics. And the effect will be great, and they will find themselves playing a part in politics, rather than just jumping in. So it could happen.

SR: Do you see anything in particular happening as a result of this?

Rinpoche: Well, hopefully some kind of sanity would develop, obviously. We can't expect a golden age. On the one hand, if we have a long period of time without a war, everyone will be affected by a depression; and on the other hand, if we have a long period of an economic high, everyone will just abuse himself completely. Some kind of turmoil is necessary, but we do not particularly have to develop it. It happens. At the same time I think the Buddhist contribution to these situations would be very different in that the Buddhist approach is nontheistic. It does not have a concept of uniformity, particularly—just basic unity. And because of this, there is no hierarchy, like a belief in God. Therefore, since everything is self-reliance, purely self-reliance, that does encourage

people to think more for themselves. In time that would have a great effect, I would say.

SR: Christianity, more or less, has been a religion of a future life. In other words, life here is very ephemeral and we are here only in order to prepare ourselves for another life, a greater life, which comes after death. This has influenced the social concepts of the West to a great extent. A great deal of social evolution didn't take place because the attitude was to keep to the status quo since this life was not supposed to be improved; you are supposed to accept it as God's will in order for you to prepare yourself for the life to come. Am I correct in saying that Buddhism does not have this sort of attitude toward life? That this life is only preparatory for another?

Rinpoche: Well, I suppose the Buddhist approach is, just do it, on the spot, rather than reliance on the great white hope that something just might happen, and therefore, we should push toward it. In that case you never see the end product; you just keep pushing all the time; this tends to make things very vague, in a sense, and, at the same time, very aggressive. You cannot experience what is going on. From that point of view, the Buddhist approach is not really based on hope. It's based on just sit and do it on the spot. Perhaps this may be a very powerful improvement. I particularly think a person's mind begins to take a turn more toward experience, rather than faith alone. I think this is the core of the matter in politics as well: you are supposed to just have hope, rather than living experience; then hope becomes just a nonexistent entity. But you are still supposed to push on aggressively, struggle toward it. The idea, I suppose, in the Western world or the world of democracy, is the notion of bringing the Kingdom of God to earth, or trying to create the ideal Jewish level, or whatever, which is really a poverty-stricken way of viewing it. I am sure the traditional doctrines did not possess this kind of approach, but this is the way we see it and this is what we have: man is sort of wicked and fallen from God's grace, and he should do penance and try to build things up. This is the sort of wretched attitude which is a problem. As long as we condemn ourselves, no confidence can take place. People are bewildered and only rely on technicians or technocrats or, for that matter, on theologians or politicians. One feels he is just a layperson and doesn't possess a specialized knowledge or profession and hasn't studied how to do things—therefore he feels com-

pletely outside of the situation. This is one of the greatest problems I see in the Occidental world.

SR: How would Buddhism approach social reform, brotherhood of man?

Rinpoche: Well, I don't think a Buddhist would look on it as social reform. Buddhists would look at the chaos and the problems that exist in the present situation; it's delightful and something to work on. Then you work with it, you have some feeling of being very relaxed in your own chaos and turmoil; thus, you have complete confidence. The end product has never been expected or tailored. Just what is happening on the spot; you just do your duty, you just do your thing, day by day, simply. Then whatever shape it might take because of that, you accept it, of course. There is no idea of pigeonholing anything or trying to reshape anything. The interesting point is there is no such thing as a greater plan for an ideal world, a utopian world.

SR: Do Buddhists have a tendency to be isolationists?

Rinpoche: I don't think so. Particularly because the mahayana Buddhist's concept is to relate to your surroundings and try to help each other. The Buddhist notion is to use everything available around you to further yourself and your fellow sentient beings. Buddhists may be less aggressive, and if somebody wants to come and fight, they may not fight. They might defeat their enemy, but the way of fighting is, not so much of a fistfight or street fight, but taking advantage of the whole situation.

SR: From a mahayanist point of view, do you think we might have a closer relationship with all peoples?

Rinpoche: I think so. Definitely. Not only people but animals included—all sentient beings. (*Laughter*)

SR: So there might not be as much nationalism?

Rinpoche: Well, there would be the same sense of dignity and celebration, obviously, but at the same time, it would not be nationalism. When we talk of nationalism, that is a sign of weakness. A person wants to fight just anyone who enters his territory, to defend himself. Therefore, you call yourself a so-and-so nationalist. Which as a sign, a symbol, becomes an expression of a sense of territory and patheticness.

SR: Thank you.

Pragmatism and Practice

AN INTERVIEW WITH CHÖGYAM TRUNGPA

THE FOLLOWING INTERVIEW with Chögyam Trungpa Rinpoche was conducted by the staff of the *Vajradhatu Sun* on May 7, 1985, in Boulder, Colorado.

Vajradhatu Sun: You have just returned from a one-year retreat, the third one you have taken since arriving in America. The evening of your return, you said that you would like to share with the sangha what you had learned on retreat. Would you like to say anything about that at this time?

Chögyam Trungpa: While I was on retreat in Nova Scotia, I made a number of observations and discoveries that I think would be very helpful and useful for everybody. Largely my observations were connected with the economic and social situation that I saw there. I thought a great deal about the future. It's part of my educational background that I love to learn about all aspects of any particular place I visit. You can learn from everybody from the level of shopkeepers up to government officials. Just by watching how people manifest themselves, you can learn about the whole environment. There is always lots and lots to study. It's very important because you learn about all of North America by studying any one part of North America. It's a very personal approach. Each time I visit a new environment, I take on their psychology.

Sun: So in general, sir, it seems that during the retreat you were con-

cerned with pragmatic questions, political and economic questions. Is that true?

CT: Mm-hm. I was working very hard during my retreat.

Sun: What would you say is the spiritual dimension of that?

CT: I think that, as mahayana Buddhists, we don't separate spiritual and pragmatic concerns, but we have time for both. I try to bring the two together. That seems to be my work with people: to bring those two upayas, or skillful means, together.

Sun: When you spoke to the community on your birthday, you spoke of the importance of developing our livelihoods now. What could you say about the relationship between livelihood and meditation practice? For example, would it make sense at some point for people to concentrate more heavily on their livelihood and not so much on their meditation?

CT: I think meditation practice helps your livelihood, expands your vision, and also develops awareness of your state of being, your state of mind. That helps people with their jobs. If somebody is working as an insurance salesman or a car salesman, he should have his mind completely healthy in order to work with that situation. The point is that individuality doesn't have to be ego-centered at all, but it could have universal or international, even cosmic vision.

Sun: And the way to achieve that or work with that is through meditation practice?

CT: Yes, that will also affect your way of bringing up your children and how you relate with your husband or wife.

Sun: What would you say would be the main difference between an individuality such as you are describing and ego-centered individuality?

CT: Ego-centered individuality only builds you up; its emphasis is purely on yourself. If you don't have a cosmic or international feeling—if you are not aware of other worlds—you just build your own territory or country.

Sun: In your birthday address you also spoke of people being more pragmatic and more attentive to politics and the world situation. Given the fact that people all over the world now seem to be suffering from starvation, and war, and the threat of nuclear disaster, could you suggest what we as Buddhists can do to help?

CT: I think the basis of anything we do to help is nonaggression. If we are to control our own aggression, then we can help others to do the

same thing. You don't have to be speedy and aggressive in order to keep up with the world. But you have to learn to settle down and regard wherever you are as the best seat you could have. So you have to learn how to join heaven and earth together, so to speak.

Sun: So rather than people going outward and learning more about world politics, you're suggesting that people take care of their domestic situation to begin with?

CT: Yes. Relating to international politics will come along with that, although you don't have to become a politician in Congress or anything like that.

Sun: As a community of householders, largely, and as a microcosm of American society, many of us are faced with all kinds of domestic conflicts. Could you say something about how to create a sane and nurturing environment for ourselves and our families?

CT: I seem to have no problem with my family. I don't think there should be any problem, particularly if people develop a sense of general and greater awareness. There is no problem when people are not stuck on anything but are in the process of expanding. Then they can find a sense of freedom, built-in freedom. Whereas if you feel that you are stuck with one project after another, then you begin to punish yourself. I think the key point is experiencing a sense of freedom and liberation by not being stuck on one thing at a time.

Sun: So it's a matter of not being fixated?

CT: Yes. I might feel stuck with one thing, which might be terrible, but then if I raise my eyebrows, I can make sure that I am not stuck on anything. I myself might get personally stuck on domestic issues alone or on my students alone, but instead I tend to levitate, sort of.

Sun: So by not being fixated on one thing, you can transcend dichotomies?

CT: Mm-hm. You don't try to put everything into a pigeonhole. If you do that, you might find yourself stuck in one pigeonhole. But if you regard your existence as cosmic, then you won't be stuck on anything.

Sun: That seems, for people like us, rather dangerous. With a cosmic perspective, whatever our personal interpretations of that may be, you could literally space out and lose touch with Earth.

CT: Our home is not just this planet Earth; it is our solar system.

Sun: Since returning from retreat, you have talked about a major real

estate development that you would like to build. Could you say something about the nature of that project?

CT: It would be basically providing a living situation for our community in Boulder and upgrading the current situation. It might include a shopping center, a shrine hall, and well-decorated living quarters for our sangha members, as well as other Boulder residents. It is a way for us to expand. Basically speaking, it would be helping the city of Boulder. And the project would be done in keeping with the vision and laws of the people of Boulder, whatever they might be.

Sun: I understand that you would like it to be somewhat in the Tibetan style, perhaps terraced on a mountainside?

CT: Something like that, yes, but with a touch of Japanese.

Sun: You mentioned that it might be similar to the centers that the Japanese communities in Colorado have built.

CT: Yes, like Sakura Square in Denver, for example. There would be facilities for older people as well as young people. So we would be creating a social situation that could contribute something to the Boulder community at large. Whatever they would like to see, however they would like us to do this, those wishes could be fulfilled. We have a lot of community members who have poor economic situations, and this could help them as well.

Sun: During the past year or so, a number of students of Buddhism and other spiritual paths as well have questioned the integrity and ethics of their teachers, which has created a great deal of confusion for these communities. Would you be so kind as to give us your perspective on this situation?

CT: I think the teachers create a problem when they overcentralize their authority. They shouldn't be completely in the center, but they have to be slightly ec-centric. They have to learn how to transcend their centralization. Many teachers have centralized things more than they have to. The teachers haven't learned enough about situations to be eccentric. I think largely they are afraid that they might lose their grip if they expand too much. But then they end up being trapped by that particular problem, of trying to keep their personal grip. In Buddhism, as well as other traditions, as far as I can see, the teachers shouldn't have that problem if they learn how to expand.

Sun: Often the question comes up of how you know whether a person is enlightened or not. Many of the students begin to say, "How can

we tell if this person is really an authentic teacher?" Is that the right approach for students to take?

CT: I think that is the right approach, but at the same time, it's like parachuting. How do we know when we are going down, or how do we know our parachute is going to open? So we float.

Sun: Are you saying we should just relax and float?

CT: Yes. First you have to jump, then you have to just let the parachute open, and then you begin to float.

Sun: If we may go back to the idea of eccentricity, how does that relate to the idea of lineage on one hand and democracy on the other? I think that, within the American Buddhist community, out of this confusion there are a lot of questions now about how these two forms of organization relate to each other. Are you saying that power or authority ought to be more let go of by the central figure and more spread throughout the sangha?

CT: I think that conflict is purely cultural. When the teachers realize that they have created some kind of centralized situation, they could let go more. One reason they don't let go is because they feel that, if they do, swarms of outsiders will take them over. As far as leadership is concerned, they should have more confidence in the people who work for them. That is what we've been doing. The more you trust others, the more power you receive. At the same time, you don't declare yourself as a stronghold, but you share your power with others. Then, when the students begin to feel so trusted, they begin to see their own basic goodness.

Sun: In a culture where the norm is worshiped, and eccentricity is seen as off, what is the attraction of eccentricity?

CT: The students are included in the eccentricity. So it's based on the teacher's trust. It is like giving your car keys to a driver, rather than always driving yourself. You might not want to do that, because you might be giving the keys to a bad driver, which makes more trouble for you. But you can't become a backseat driver.

Sun: So you make the students nervous enough so that they learn how to drive the car?

CT: Or visionary enough.

Sun: What do you think about the sexual misunderstandings or chaos that seems to be a strong part now of people's paranoia about teachers?

CT: I think it is a question of how the teachers respect or worship

others. If they begin to regard their students like a flock of sheep that they could do anything with, it doesn't work. On the other hand, worship goes in both directions. That's where the Mary and Joseph story comes from: because they worshiped each other, they gave birth to Christ. That's known as immaculate conception.

Sun: Sir, what direction do you think the Vajradhatu sangha should take now in order to further the development of buddhadharma in the West?

CT: For practical reasons, practice more and have some sense of celebration. Usually, religion is connected with punishing yourself. People still tend to take original sin seriously. They should let go of that. Maybe basic goodness will replace original sin!

Sun: Do you think it is possible for Westerners who have been studying original sin for all these years to . . .

CT: I think probably they inherited it from their parents, from past generations. Fundamentally speaking, that produces no joy but only more fear. There should be more joy and celebration.

Sun: Are you saying that to the sangha *and* to the West as a whole?

CT: Mm-hm.

Sun: Sir, you've been teaching in America for about fifteen years now. Do you have any observations about the development of Buddhism during this time?

CT: I think we have done a good job so far. I always build people up; I never put anybody down. Because of that, we've gained more mileage. Each time you give them an inch . . .

Sun: Each time you give them an inch, you give them a mile?

CT: Mm-hm.

Sun: Vajradhatu has now established Canadian headquarters in Halifax, Nova Scotia, and last summer, Vajradhatu hosted the first International Sangha Conference there. Why do you feel Canada is particularly fertile ground for the buddhadharma?

CT: For one thing, Nova Scotia is like being in Boulder. Like Boulder, Nova Scotia is a small place where you can expand yourself. When something is small, it can expand much more.

Sun: *Newsweek* magazine recently had an item where they said that Trungpa, a Tibetan guru, is rumored to have secret plans to take over Nova Scotia and is building a multimillion-dollar empire here in Boulder. Do you have any response to that?

CT: I would say both yes and no. Yes, because the rest of the world could become Buddhists. And no because we are not trying to just create our own little thingies, our own little kiosks.

Sun: Do you have any advice for spiritual teachers who have had difficulty working with Western students?

CT: Make friends in the right manner, and trust the students more than they trust themselves.

Sun: How can you trust somebody more than they trust themselves?

CT: You can use other people as a perfect mirror. You can't knock down the mirror because it begins to reflect yourself. The mirror can give you more feedback than you could possibly give to yourself. When you find yourself cutting off the feedback, then there's a problem.

Sun: While you were on retreat, two new books that you wrote were published. The first one was *First Thought Best Thought*, your book of poetry. In this culture, poetry is somewhat considered elitist or precious, something only a few people relate to. Could you say something about the role that poetry might play in the journey of the Buddhist practitioner?

CT: It's a question of writing your own mind on a piece of paper. Through poetry, you could find your own state of mind. That's precisely the concept of haiku: writing your mind. You learn how to express that. That's how we try to work with poetics at Naropa Institute. People shouldn't be too dilettantish or artistic, but they should write their own state of mind on a piece of paper. That's why we say, "first thought best thought." We have to be very careful that we don't put too many cosmetics on our own thinking. Thoughts don't need lipstick or powder.

Sun: Sir, the other book that was published in the past year was *Shambhala: The Sacred Path of the Warrior.* How does the path of the warrior differ from the traditional path of the Buddhist practitioner?

CT: That goes along with what we were talking about earlier on: how you can combine spirituality with domesticity. That is a very important topic. As it is mentioned in the book, in this case the warrior obviously doesn't create warfare, but being a warrior is being brave. Warriorship is a question of what we call joining heaven and earth together, which means joining mind and body in our living situation. Mind is heaven and body is earth. After we join heaven and earth, then the third principle, man, begins to develop.

Sun: Are there particular disciplines that one would practice in order to do this?

CT: In Shambhala Training we teach disciplines to accomplish this. Another important discipline is speaking good English. When you speak your language as it should be spoken, you are also joining heaven and earth together. In the past two years, I have been teaching elocution to my students. Elocution is based on making a proper connection to vowels and consonants. In the Buddhist tradition, this is the principle of mantra, but it can also be applied in everyday speech.

Sun: Are the vowels and consonants heaven and earth?

CT: Mm-hm. You start with the vowels, which are space, or heaven. Then you add the consonants to that, which represent earth. Elocution is largely based on those principles.

Sun: During your retreat, you decided to develop Rocky Mountain Dharma Center[1] into a facility for seminary and other programs. Is the form that RMDC is taking, having the programs occur in tents outdoors, reminiscent of the Tibetan form of nomadic tent culture?

CT: Tent culture is based on traveling and setting up your own court wherever you go. The building project at RMDC is more like tents becoming solid. We found in Tibet that when we put up a tent in winter, it froze, so it almost became a house rather than a tent made out of cloth.

Sun: Is there some reason why at this time you've decided to have seminary in that kind of setting rather than in a hotel?[2]

CT: I think one of the key issues is financial. We should spend money on our own environment rather than paying to use somebody else's property. We prefer to be in solid tents rather than a hotel.

Sun: So you see a more permanent facility at Rocky Mountain Dharma Center?

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1. Rocky Mountain Dharma Center was established in 1971 by Chögyam Trungpa as a rural retreat center. It consists of several hundred acres of land located in the mountains above Fort Collins, Colorado, approximately two hours from Boulder, the seat of Trungpa Rinpoche's work in Colorado.—Editor

2. The Vajradhatu Seminary was established by Chögyam Trungpa in 1973, as a three-month advanced training session for students who had completed a number of years of practice and study. Following the completion of the Seminary, students could request permission to begin their ngöndro, the formal practice of vajrayana preliminaries. From 1973 to 1984, the seminaries were conducted in large resort hotels rented by Vajradhatu in the off-season. Beginning in 1985, the Vajradhatu Seminary was conducted at Rocky Mountain Dharma Center.—Editor

CT: Absolutely, definitely, yes. We could rent such facilities to other groups when we're not using them. One of the key advantages of RMDC is its location. It takes effort to get there, and you live outside. It isn't a big city; you still have to relate with the local environment there.

Sun: Sir, we would like to thank you very much for this interview.

Natural Hierarchy

THE SHAMBHALA PRINCIPLE is very deep and extraordinarily profound. I am so glad that you are able to share my vision, which is the vision of the warriors of Tibet, China, Japan, and Korea. The tradition of Shambhala is like the rising of the sun: When the sun rises, everybody is able to see it. But if people are blind, then they are not able to see it. When we say "blind," we are referring to the setting-sun people. However, the fundamental or ultimate sun lies in the hearts of all people. Therefore, everyone possesses fundamental well-being, brilliance, and purity. Whoever a person is, he or she is capable of crying, and also capable of laughing. That is the indication that everyone has the Great Eastern Sun within them.

The fact that people are able to express their emotions is also connected with the notion that all individuals, no matter who they are, possess basic goodness. When we talk about basic goodness, we are not talking in terms of good and bad, but we are talking about unconditional health or unconditional goodness, without any reference point. Basic goodness is something like a sneeze. When you sneeze, there is no time to create or refer to a reference point. You just sneeze, or you just cough. Similarly, when a person has an orgasm, there's no room or time to compare that experience with anything else. That simplicity and fundamental healthiness and that capability of having your own personal experience is called basic goodness, which does not have to be compared to basic badness.

Ultimate goodness is connected with the notion of ultimate joy with-

out comparison to suffering. Out of that joy, we begin to experience, visually, the beauty of the blue sky; the beauty of a red rose; the beauty of a white chrysanthemum; the beauty of chattering brooks; the beauty of the openness of the ocean, where sky and land meet; the beauty of sweet and sour; the beauty of music, high pitches and low; the beauty of experiencing warmth on our bodies; the beauty of cool air, which creates natural refreshment; the beauty of eating a meal when we feel hungry; the beauty of drinking water when we feel thirsty; the beauty of learning more things when we feel that we are not learned enough—when we feel that we don't know enough wisdom or vocabulary or language. I don't want to paint a pleasure-oriented picture alone. There is also the beauty of your schoolmaster pinching you on the cheek, the beauty of being too hot on a midsummer's day, the beauty of being too cold in the middle of winter—the beauty of pain, as well as the beauty of pleasure. All of those are connected with the fundamental notion of basic goodness.

You might ask why we speak of beauty. The answer is that beauty here means fullness, totality—total experience. Our life is completely full even though we might be completely bored. Boredom creates aloneness and sadness, which are also beautiful. Beauty in this sense is the total experience of things as they are. It is very realistic. It means that we can't cheat ourselves—or anybody else, for that matter.

Real experience makes us sad and happy at the same time. In the Shambhalian approach, sadness and even cowardice are regarded as total experiences. When you feel sad and lonely or, for that matter, hassled by reality, sadness is the vanguard of bravery. The warrior should feel alone and lonely. Of course, you can exaggerate loneliness by saying, "Nobody loves me; nobody cares about me." But the basic notion of sadness is like somebody playing a flute. The music has its own melody and beauty, but a flute can only be played by one person at a time. That experience of sadness, which makes us alone and individual, also creates the total awareness and mindfulness of thinking twice or thrice about reality. If you feel sad, you are more susceptible to seeing the blueness of an iris flower; you are more susceptible to seeing colorful butterflies; and you are more sympathetic to someone who is having a terrible headache. So sadness and joy put together are the fundamental notion of basic goodness. As I have already pointed out, basic goodness doesn't mean being happy-go-lucky alone. Goodness here means that you have

a body and the solidity of that reference point without reference point, which allows you to experience the world as it is.

Out of that experience of basic goodness arises the notion of the warrior. *Warrior* here, as you know already, doesn't mean somebody who is a warmonger. Being a warrior simply means being brave, cheerful, considerate, and tidy. The color of the warrior is white; the expression of the warrior is a sense of humor; and the action of the warrior is pragmatic without any hesitation, none whatsoever. The warrior is capable of helping others, and, at the same time, the warrior fulfills his or her own discipline constantly. Naturally, the warrior also experiences sadness and joy simultaneously.

The warrior also experiences the vision, or the brightness, of the power of what is called the *Rigden* principle. *Rig* means "family heritage" and *den* means "possessing such a thing." So the Rigdens are regarded as ancestral or cosmic power. The warrior realizes the power of the Rigdens by means of a spiritual friend, teacher, or companion, who is known as the *Sakyong* in Shambhala language. *Sa* means "earth," and *kyong* means "propagator" or "protector." So the Sakyong or teacher principle is the principle of the "protector of the earth." This principle of leadership is someone who has connected with the cosmic power of the Rigden principle. Out of recognizing and communicating with such leadership, one begins to feel more sad, but one also begins to experience greater happiness at the same time. One begins to experience basic goodness constantly.

We need to understand the meaning of hierarchy in relation to this principle of leadership. Hierarchy, popularly speaking, is regarded as a negative principle. Often it is connected with dictatorship. But in our case, as a Shambhala principle, hierarchy is regarded as a working base, a very positive one. Hierarchy is similar to the four seasons: Spring gives birth to summer, summer gives birth to autumn, autumn gives birth winter, and winter gives birth to spring. For that matter, hierarchy is also a very natural process of how to create our world. That is to say, people get engaged because they like each other. Then they get married, and then they produce a child. Having produced a child, the father traditionally acts as a masculine force of discipline and tenderness combined, while the mother acts as a nurturing force and playmate. She introduces the child to the soft world, whereas the father introduces the child to the hard world. When those soft and hard worlds are put together, the child

begins to grow up, to stand instead of crawling, and when the child reaches a certain age, he or she begins to bite the mother's nipples instead of sucking them. That is a message to the mother that it is time to give up nursing, because the child is ready to eat baby food.

Hierarchy can have many sorts of analogies. In the negative sense, hierarchy is regarded as a lid that controls you and shuts you off. But in the Shambhala context, hierarchy provides a situation where you can learn and learn and learn and expand your vision. That is the notion of studying with the Sakyong principle. The Shambhala analogy for hierarchy is that it is like greenery and flowers and fruit that blossom and bloom and manifest their ostentatious beauty. They look up as the sun arises and simultaneously they are nurtured by the manure that they are planted in.

In order to have a decent dwelling place, you need a roof, walls, and a floor. That in itself is hierarchy. We depend on the roof and ceiling and walls to protect us from harsh weather. In order to have an accommodating place to sit, we create a floor, and then we become more extravagant, and we begin to extend our mind in different directions. We begin to add furniture; we put carpet on the floor; and, goodness knows, we might install a stereo system, or a water bed, a television set, sophisticated kitchen apparatus, and all the rest of it. That whole creation comes from the basic notion of hierarchy. Hierarchy starts from basic goodness and experiencing sadness and joy. Then we begin to realize our creativity as human beings, and we begin to expand our world, as it is.

Conquering Comfort

Landing in Nova Scotia

Supposing you were dumped here in the middle of Nova Scotia, without any introductions from anybody—not even your father, mother, relatives, business associates. What if you suddenly landed here in the middle of nowhere without even clothes in the middle of this weather? How are you going to handle yourselves, ladies and gentlemen? You don't have calling cards in your pocket, you don't have business references; you are on your own—literally, ideally, absolutely. That is the Buddhist notion of discovering enlightenment.

That should happen to you. You should land here, be delivered here, in the middle of Cape Breton. With nobody to introduce you to each other, or to anybody, how could you make yourself available and kind to somebody? That is a very interesting reference point, don't you think? That is why we are here, actually.

At that point we will be so frightened of our own discipline, let alone our reference point to others. We begin to develop tremendous fear of our own discipline: our own sitting practice, our own following our breath. Even having good posture is in question. Basic goodness does not mean that we can con others because we have basic goodness. We are talking about personal basic goodness which we don't have to proclaim or advertise. It does not depend on advertisement or on introductions by somebody else. Instead, basic goodness could mean being on the spot—right here.

With that might come lots of fear, lots of confusion, and a lot of lone-

liness, nonetheless. We may be inconvenienced by the environment and all the rest of it. So discipline here means freedom from fear, freedom from fear of ourselves. When we are here by ourselves, we are constantly freaked out, haunted by ourselves. If you yourself breathe heavier, you might think somebody else is behind you breathing down your neck. "Who's that?" "Who said?" "What's that?" And we are also afraid of others. "If I'm here, if I make connections with anybody, it's just the sea waves hitting the rocks of Cape Breton." There's not even a glimpse of brilliant sunshine to dry our hair, dry our pores.

Nonetheless, difficult situations like that can actually bring out tremendous goodness, a sense of basic goodness. And in fact, we might be able to bring out the notion of fearlessness as well. It's possible. It's feasible. In fact it's more than feasible, ladies and gentlemen.

I'm glad all of you are here in this particular severe place. A lot of you thought that you were going to have a great time coming up here, but you didn't. I am glad you didn't. But I'm glad you did, in some sense. We are proud of what is happening here—including the weather, of course.

I went out today and appreciated the frozen rain dropping onto my face and the fantastic waves hitting the shore. That is the only appreciation you have. There are no pretty girls with good bodies surfing. There's no anything. It is just basic reality—which might be an interesting way to cut through the particular mara of devaputra.

This particular area, place, turns out to be the central place to present the notion of the four maras. The first mara, devaputra mara, could be overcome simply by being here. This is more than metaphorical—we can actually do so.

Devaputra Mara

Devaputra mara is that when there is such a severe challenge, such a severe way of relating with reality as this, we could forget what is there right now. We could dream, fantasize all sorts of possibilities. And one of the first things which might come to your mind, when you are put in this potentially fearless possibility, is that you might find yourself dreaming about the past. "I wish I was back at home. I don't have to be in Cape Breton any longer and face these rough shores and cold wind and

bad weather. I wish I could be back home in—[*to Vajra Regent*] What do you say? What is the first thing which comes to mind?

Vajra Regent Ösel Tendzin: New Jersey. [*Laughter*]

Vidyadhara: We have to go further west.

Vajra Regent: Los Angeles? Monterey? Big Sur?

Vidyadhara: Big Sur, where everybody's enjoying the best of the ocean, warmth, brilliant sunshine, good setting sun. It could be wonderful. We don't have ego there, in the good western provinces of the United States. Things are free, relatively speaking, although expensive. You could relax enormously and watch the setting sun go down. We could say Hawaii as well.

Vajra Regent: Hawaii would be better.

Vidyadhara: In Hawaii we could forget about our ego problems altogether. We could hunch over, without being disciplined. We could let loose without being Canadians. You don't have to be a Nova Scotian there. Even Nova Scotians might let loose there: They could forget about their home ground, the good place where they belong. That is pretty much the basic assumption of what is known as devaputra mara.

Devaputra mara is based on comfort. Your existence could be comfortable, upper middle class. Everything's fine. Everything is shielded off. Nobody sees a real butcher shop; they just go to the supermarket and see little nice steaks prepared for them, sirloin or whatever. They have never seen an actual butcher shop. They have never seen actual reality of any kind. They have never seen real climate, real raindrops, and real wind blowing. You have been shielded off from any possibilities of seeing reality altogether. And you have been perpetuating that, which is very basic and very ordinary in some sense.

We are not geared to how to relate with the weather, how to relate with the earth, how to live with the ocean, how to relate with food, and what is happening with the ego-oriented situation. We are forgetting that altogether. We couldn't care less whether heaven and earth could join together to provide a good society of human beings at all. We are concerned with our own little things. It is pettiness, and embarrassment of human society. That is devaputra mara.

Victory over the Four Maras

The Buddha was known as the victorious one, or the king, because he had conquered the four maras. Buddha had also conquered beyond en-

lightenment—he conquered the six realms. Anybody who came close to the Buddha, even somebody who met him casually, was conquered and became humble in his presence. Because his ayatanas were controlled, properly synchronized, therefore he was the victorious one. He also had control over the notions of time and space. Those are the marks of good kings—if they are enlightened ones.

When you are in the presence of a king, you should find that the minute you walk inside the door of the king's quarters, you find that your ordinary perceptions have changed. This takes the form of awe at first, being nervous maybe. When you step into the king's quarters, your perceptions change, you hear things differently, you smell things differently, and you see things differently. That is the beginning of your ayatanas being somewhat entered into an enlightened society. Perceptions are changed; consciousness is changed.

But at the same time, entering into a king's domain, you also sense that there are no thoughts. There is no subconscious gossip or mental contents functioning. Usually what happens in the presence of an enlightened king is that you forget what you are going to say. Your mind is completely cut, short-circuited. This is not because you are nervous. Usually when you are very nervous you have lots to say. But in this case you have nothing to say, which is the mark that the ayatanas are controlled in the presence of a king, an enlightened ruler. Sometimes the question is answered by itself. The question is the answer automatically. We are talking about that kind of sacred word.

When the four maras are conquered, either by practice or by being in the presence of sacred world, then you develop sacred outlook automatically and you discover what is known as nirvana, freedom, liberation.

Everything is back to square one, which is basic goodness.

The Seven Treasures of the Universal Monarch

When the universal monarch became so, karmically these treasures presented themselves. When he became the monarch of one continent, he received into his hand an iron wheel, which came flying from outer space. When he became monarch of two continents, he received a copper wheel; when of three, a silver. Four continents signifies the entire universe; this corresponds to the golden wheel. As the universal monarch receives this, palaces made from precious stones and an entire kingdom miraculously come into being. Then the Queen presents herself, then the Prime Minister, then the General, then a flying horse possessing the speed of light. This divine horse comes from a herd of nine hundred horses and is a unicorn. Its color is the iridescent green of a peacock's neck. Then comes a six-tusked elephant. Finally, a wish-fulfilling jewel comes into being. It grants all desires and needs of the king, the kingdom, and all the subjects.

Realizing Enlightened Society

Talk One: Ground of Basic Goodness

We are definitely turning the wheel—sunward. And it is my greatest privilege to announce the inseparability of the Shambhala approach and the buddhadharma.

How are we going to incorporate two seemingly different approaches into one entity? We have Buddhists and we have Shambhalians. How are we going to mix them together?

I think it is very simple—in my way of thinking, anyway. The Shambhala approach could be regarded as the river or the trees, and the buddhadharma as the mountains on which the trees will grow and the river will flow. So buddhadharma is basic nature. In other words, white paper could be regarded as the buddhadharma, and what will occur or develop on that white paper, which is known as calligraphy, is Shambhala. In this approach, buddhadharma is regarded as the basic intrinsic nature, or background, and the Shambhala teachings will grow out of that, as the foreground. It is very basic.

We had a certain amount of difficulty in interior-decorating this particular building and this particular room [Karmê Chöling shrine room]. The architect argued with us, saying that we could not put up these columns. Finally he came to the conclusion that it was geographically and architecturally necessary to provide such columns, let alone the goldleafing and other decorations that went along with it. It is a very interesting perspective. According to the architect, if you looked at it from the point of view of architectural possibilities you wouldn't suggest such col-

umns unless it became technically necessary—but apparently it is technically necessary. That is known as basic goodness strikes once more. Basic goodness is not just embellishment, but basic goodness is required in order for us to concentrate on such a situation. If you would care to ask any questions, you are more than welcome.

Student: Sir, with mountains as the background, as buddhadharma, and the Shambhala teachings as the trees and rivers, where do the world's other religious traditions fit in?

Vidyadhara: All of them.

S: Just like that?

V: Just like that!

S: Specifically then, where does Christianity fit in?

V: Sometimes it is a part of the foreground, and sometimes it is background.

S: Judaism and Hinduism?

V: Same thing.

S: What part does the sky play in all of this?

V: What?! [*Laughter*]

S: What part does the sky play in this scheme of mountains and trees and rivers?

V: Big rock.

S: Is it a beginning?

V: It's a beginning, yes. You'll be surprised how large it will be.

S: Sir, in the past you've used another analogy in discussing the relationship between Shambhala and buddhadharma. You've said that Shambhala is the vessel that will contain buddhadharma. The analogy that you're using tonight seems the opposite of that.

V: I think it's saying the same thing. Shambhala is more embellishment; buddhadharma is more what is being embellished.

Talk Two: Path of Simplicity

Good evening. Tonight's presentation should be very simple and very direct. It involves the basic nature of Shambhala and buddhadharma, with a strong emphasis on the Shambhala approach.

The Shambhala approach is the general application of cosmetics to

reality. And buddhadharma is basic space, or the basic ground on which you put the cosmetics.

The general emphasis here is on how well defined your situation is, without just simply cracking jokes about reality. It involves some sense of solemnity—as far as realizing that basic goodness is not a laughing matter, but a solemn situation. Basic goodness is very genuine. It goes through your general perspective about how you feel about life.

[*Long pause*]

How to cheer up—or how not to cheer up—is the point.

[*Long pause*]

It seems that the key point is how to make oneself awake, how to make oneself available to awake.

Ladies and gentlemen, that's pretty much it. I don't want to make it too complicated or make further unnecessary conversation.

Stop conversing more than necessary and simplify your life as much as you can. Thank you.

[*Long pause*]

I don't think there is too much conversation happening tonight—if there is, you're welcome.

Student: Sir, could you explain how we could achieve this sense of solemnity without becoming deadly serious?

Vidyadhara: I think it's a question of being in contact with reality, then we don't have to crank up something else.

S: Sir, would you say something more about putting cosmetics on reality, as opposed to cranking up something to do with reality?

V: I think the point is to do it on the spot, rather than pretend to do it.

S: Sir, you spoke about buddhadharma as relating with basic space and the Shambhala teachings as a kind of embellishment. Later you said to simplify and reduce conversation. To me conversation seems like a kind of embellishment. If we reduce our conversation, where is the embellishment of our social contact with each other?

V: I think it's just there. It happens by itself.

S: So by being simple with each other, we are being Shambhalian.

V: Yes.

Talk Three: Fruition of Enlightened Society

Good evening, ladies and gentlemen. It's the third day of our study of Shambhala and buddhadharma, how buddhadharma and Shambhala could be put together.

In our first talk we discussed background and foreground. With that reference point, we are continuing to work on how to lead life properly. Leading life may be putting together some kind of dichotomy, but it's workable. Basically speaking, it is creating enlightened society.

Society from this point of view is the general setup of putting people together within their own reference point. It doesn't have to be particularly revolutionary. It is very simple and direct—what people need. And what people need is security, comfort—which we could relate with very simply—and moreover some sense of psychological environment.

If people would like to get involved with a discussion on that, that's fine.

Student: Sir, I've been living in Nova Scotia for two years now, and I find a tremendous sense of sadness there.

Vidyadhara: I think that's precisely the reference point of why we should go there.

S: Thank you. I guess I'm in the right place.

S: Sir, you said that living life involved a sense of resolving a dichotomy. What dichotomy did you mean?

V: Cheerful, but strange.

S: Are these in the environment—or are they things that we project onto it?

V: In any case it's slightly *étrange.*

S: How do we begin to relate with sadness?

V: Being more sad: sadder and sadder.

S: Forever sadder and sadder?

V: Yes.

S: Purely for its own sake?

V: Just simply being sad. You wouldn't understand how to be sad. Simply being sadder.

S: Sir, you said that in working to realize an enlightened society, we

can feel comfortable in giving people what they need if what they need is security and comfort. Is that one of the things we have to do, give people what we see they need?

V: I think so, yes.

S: To follow that a little further, sir—in order to do this and to try to realize an enlightened society in that way, are you suggesting more emphasis on the Shambhala approach?

V: Yes.

S: And in the way that we carry on conversations and reach out to people?

V: That's questionable.

S: That's questionable?

V: Conversations we discussed—last night.

S: But you said we create a psychological environment for people.

V: You'd better watch out for that!

S: Well, I know that in Shambhala Training a lot of attention is paid to the environment.

V: We'd better watch out even for that!

S: I don't remember your words exactly but I think you said you would be talking about the inseparability of buddhadharma and Shambhala. If they're inseparable, would it be right to say that basic goodness is inseparable from awareness?

V: Yes.

Thank you for arriving here safely—in one piece—and for taking part in this short but very potent training program—though we have a long way to go. It is very definite and very serious. Thank you.

DEDICATION OF MERIT

Radiating confidence, peaceful,
Illuminating the way of discipline,
Eternal ruler of the three worlds:
May the Great Eastern Sun be victorious.

By the confidence of the Golden Sun of the Great East,
May the lotus garden of the Rigdens' wisdom bloom;
May the dark ignorance of sentient beings be dispelled;
May all beings enjoy profound, brilliant glory.

From a Shambhala text and Dedication of Merit by
CHÖGYAM TRUNGPA, DORJE DRADÜL OF MUKPO.
Translated from the Tibetan by the Nālandā Translation Committee.

GLOSSARY

THE DEFINITIONS in this glossary are particular to the use of the terms in the text.

Ashe (Tib.; pronounced *ah-shay*): A primordial symbol representing the heart of warriorship.

Ashoka (d. 238? BCE): The last major emperor in the Mauryan dynasty of India. He converted to Buddhism and renounced armed conflict in the eighth year of his reign, when he saw the sufferings that a war he had promoted had inflicted on the conquered people. Buddhism at that time was a small Indian sect, and his patronage of the Buddhist religion is credited with its spread throughout India.

After his conversion, Ashoka resolved to live according to the dharma, to serve his subjects and all humanity. His approach to spreading the dharma was an ecumenical one; he did not try to convert others to the Buddhist faith but instead promoted ethical behavior and the practice of such virtues as honesty, compassion, mercy, nonviolence, and freedom from materialism. He founded hospitals for people and animals, and was known for such public works as planting roadside trees, constructing rest houses, and digging wells.

He established a special class of high officials who were designated as "dharma ministers." Their duties were to relieve suffering wherever they encountered it and specifically to look to the special needs of women, neighboring peoples, and other religious communities. He built a number of stupas (religious memorials) and monasteries, and inscribed his understanding of the dharma on a number of rocks and pillars, known as the Rock Edicts and the Pillar Edicts. The lion capital of the pillar at Sarnath erected by Ashoka is today the national emblem of India.

bija (Skt.): Energy, seed, or root power. In a bija mantra, or seed syllable,

the nature of a particular aspect of reality is concentrated in the form of a symbolic or onomatopoeic sound. In the Shambhala teachings Chögyam Trungpa describes the primordial dot as a bija. *See also* mantra *and* OM, AH, HUM.

bija mantra (Skt.): Seed syllable. *See* bija *and* mantra.

bodhisattva (Skt.): Literally, an awake being. A bodhisattva is an individual who has committed himself or herself to helping others and who gives up personal satisfaction for the goal of relieving the suffering of others. In the Buddhist teachings, a bodhisattva is more specifically one who has committed himself or herself to practicing the six paramitas, or the transcendent virtues, of generosity, discipline, patience, exertion, meditation, and knowledge.

buddhadharma (Skt.): The teaching of the Buddha or the truth taught by the Buddha. *See also* dharma.

buddha nature: The enlightened basic nature of all beings. In the Shambhala teachings, basic goodness is similar to the concept of buddhanature. *See also* tathagatagarbha.

ch'i (Chin.): A Chinese term with many meanings, including air, breath, ether, and energy. The concept of ch'i is not unlike the idea of windhorse in the Shambhala teachings. (See chapter 9 of *Great Eastern Sun*.) The concept of ch'i is also prevalent in some schools of Japanese philosophy (where it is called *ki*). *Ch'i* refers to primordial energy or life force, which may be internal or external—that is, personal or cosmic. Ch'i as life energy is a central concept in Taoist breathing exercises aimed at strengthening and increasing this energy.

dharma (Skt.): Truth, norm, phenomenon, or law. Often used to refer to the teachings of the Buddha, which are also called the buddhadharma. *Dharma* may also refer to the basic manifestation of reality or to the elements of phenomenal existence.

dharma art: A term coined by Chögyam Trungpa to refer to art that is based on nonaggression and that expresses the basic dharma, or truth, of things as they are.

drala (Tib.): In the Shambhala teachings, the manifestation, strength, or bravery that transcends or conquers aggression. Although sometimes conventionally translated as "war god," *drala* is used by Chögyam Trungpa to mean a force or an energy that is above or beyond war.

garuda (Skt.): A mythical bird that is half-man and half-beast. The garuda is associated with tremendous speed and power. Like the phoenix, it is said to arise from the ashes of destruction; thus, it has an indestructible quality.

Gesar of Ling: A great warrior-king in northeastern Tibet, the same area from which Chögyam Trungpa hailed. Gesar was a member of the Mukpo clan, to which Trungpa Rinpoche also belonged, and Rinpoche felt such a connection with his ancestor that he gave the name Gesar to his third son. Gesar of Ling's life and exploits inspired the greatest epic of Tibetan literature, which was passed down by oral tradition to the present day. As with many epic heroes, Gesar of Ling's historical origins have been somewhat obscured by his mythic dimension. According to Alexandra David-Néel, who was one of the first Westerners to collect a version of the Gesar epic, he may have lived in the seventh or eighth century CE; others place him as late as the twelfth century.

In his foreword to the Shambhala Publications edition of *The Superhuman Life of Gesar of Ling* by Alexandra David-Néel and Lama Yongden, Chögyam Trungpa wrote: "We can regard the whole story [of Gesar of Ling] as a display of how the warrior's mind works. Gesar represents the ideal warrior, the principle of all-victorious confidence. As the central force of sanity, he conquers all his enemies, the evil forces of the four directions, who turn people's minds away from the true teachings of Buddhism, the teachings that say it is possible to attain ultimate self-realization" (p. 12).

Kagyü (Tib.): The "ear-whispered" lineage or the lineage of oral command. *Ka* refers to the oral instructions of the teacher. The Kagyü is one of the four primary lineages of Tibetan Buddhism. The Kagyü teachings were brought from India to Tibet by Marpa the Translator in the eleventh century.

Karma Kagyü: *Karma* in Sanskrit means "action" or "deed"; *Kagyü* is Tibetan for the oral or ear-whispered lineage. The Karma Kagyü is a main subdivision of the Kagyü lineage or school of Buddhism, which was founded by Tüsum Khyenpa, the first Karmapa, or head of the Karma Kagyü lineage. Chögyam Trungpa was a major teacher in the Karma Kagyü school of Tibetan Buddhism. *See also* Kagyü.

Karmapa, His Holiness the sixteenth Gyalwa: The Karmapa is the head of the Karma Kagyü school or lineage of Tibetan Buddhism, to which Chögyam Trungpa also belonged. *Karmapa* literally means "The Man of Action" in Tibetan. *Gyalwa* means "Victorious One." The Karmapa is sometimes also called the Gyalwang Karmapa. *Gyalwang* means "Lord of the Victorious Ones." The sixteenth Karmapa, Rangjung Rikpe Dorje, enthroned Chögyam Trungpa as the eleventh Trungpa when he was a young child. The Karmapa, like Chögyam Trungpa, escaped from Tibet in 1959. He established his new seat, Rumtek monastery, in Sikkim. He

traveled to North America three times, sponsored by Vajradhatu (Chögyam Trungpa's Buddhist organization) and Karma Triyana Dharmachakra (a Kagyü monastery in New York State), in 1974, 1976–1977, and 1980. His Holiness passed away from complications of cancer in November 1981.

Khyentse Rinpoche, His Holiness Dilgo: A great teacher of the Nyingma lineage, one of the four major schools of Tibetan Buddhism. Khyentse Rinpoche was one of the important spiritual influences on Chögyam Trungpa, who first studied with him in Tibet. Later, Trungpa Rinpoche hosted Khyentse Rinpoche's visits to North America, in 1976 and 1982. In 1982, Khyentse Rinpoche conferred a major Shambhala empowerment, the Sakyong Abhisheka, on Chögyam Trungpa. His Holiness also conducted the funeral ceremonies for Chögyam Trungpa in 1987. His Holiness remained an adviser to Trungpa Rinpoche's students and community until he himself passed away in 1991.

kyudo (Jap.): The traditional art of Japanese archery. The great Japanese archery master Kanjuro Shibata Sensei met and became a close associate of Trungpa Rinpoche in the 1980s. Shibata Sensei has lived part of the year in Boulder, Colorado, since that time and has taught kyudo to many hundreds of Chögyam Trungpa's Buddhist and Shambhala students.

lama (Tib.; Skt. *guru*): A realized teacher or spiritual master.

lohan (Chin.; Skt. *arhat*): The ideal of a saint or realized one in the early schools of Buddhism. *Lohan* also refers to a disciple of the Buddha. In some Chinese Buddhist temples and caves, there are impressive statues of the five hundred lohans engaged in various activities or manifesting various states of mind. There is also a group of sixteen or eighteen lohans considered in some forms of Chinese Buddhism to be the major disciples of the Buddha. In the Shambhala teachings, Chögyam Trungpa used the image of the lohan as the ideal meditator.

mahayana (Skt.): The great vehicle, or the open path; one of the three major traditions of Buddhism. Most of the schools of mahayana Buddhism emphasize the emptiness of phenomena, the development of compassion, and the acknowledgment of universal buddha nature.

mantra (Skt.): Generally, a sacred sound or chant. More specifically, a mantra is a sound or collection of sounds associated with a particular deity or energy in the vajrayana, or tantric, tradition of Buddhism. Mantra is considered to be a form of mind protection, and it was described by Chögyam Trungpa as onomatopoeic, archetypal, primordial sound.

mara (Skt., Pali): Literally, death or destroying. In the story of the Buddha's enlightenment, Mara as the embodiment of death attacks the Buddha and

tries to prevent him from attaining enlightenment as he sits under the bodhi tree meditating just before his final awakening. More generally, the maras refer to the obstacles to enlightenment and the negative forces in the world.

Milarepa: The most famous of all Tibetan poets and one of Tibet's greatest saints. He was the chief disciple of Marpa the Translator, who brought the Kagyü teachings from India to Tibet in the eleventh century. After studying with Marpa, Milarepa became a wandering yogin who spent many years in solitary retreat, practicing asceticism and undergoing great deprivation. His beautiful songs of meditative realization have been translated into many Western languages, including an English translation, *The Hundred Thousand Songs of Milarepa*, translated by Garma C. C. Chang.

OM, AH, HUM: Three of the most famous and most common bija mantras used in visualization and mantra practices in the vajrayana tradition of Tibetan Buddhism. Tibetan deities, which are nontheistic representations of various energies or aspects of reality, are sometimes visualized with the syllables OM, AH, and HUM located in the head, throat, and heart centers. This is done as a way of connecting with and actualizing the energies that the deities represent. *See also* bija *and* mantra.

pawo (Tib.): A warrior. *Pawo* literally means "one who is brave" and is used in the Shambhala teachings to mean one who conquers aggression rather than one who wages war.

prajna (Skt.): Knowledge, as well as the natural sharpness of awareness, that sees, discriminates, and also cuts through the veils of ignorance.

Rigden (Tib.): One of the kings of Shambhala, who are said to watch over worldly affairs from their celestial kingdom. Symbolically, the Rigdens represent the complete attainment of bravery and compassion in the Shambhala teachings.

samsara (Skt.): The vicious cycle of existence, arising from ignorance and characterized by suffering.

sangha (Skt.): The community of Buddhist practitioners. In *Great Eastern Sun*, Chögyam Trungpa writes: "From the Buddhist point of view, friends who create discipline and lighten up our ego are called the *sangha*. In the Shambhala culture, we call such friends *warriors*. Warriors can cheer one another up and together create a warrior society."

Songtsen Gampo: The first great Buddhist king of Tibet. Under his reign, Tibet consolidated a great deal of political power, and in fact, his rule began a period of both political and religious greatness that lasted some two hundred years, from the middle of the seventh century CE until

around 836, when Ralpachen, the last of the kings in Songtsen Gampo's line, was assassinated. One of Songtsen Gampo's greatest accomplishments was the introduction of a written Tibetan alphabet, which was required for the translation of Indian Buddhist texts from Sanskrit into Tibetan. He also established the Tibetan capital at Lhasa. He constructed the oldest and most revered temple in Lhasa, the Jokhang, to house a sacred Tibetan statue, the Jobo Rinpoche, which was brought to Tibet by his Chinese wife, a princess of the Chinese court.

In *Born in Tibet*, Chögyam Trungpa's autobiographical account of his upbringing in and departure from Tibet (see Volume One of *The Collected Works*), he talks about encountering sutras carved into the rocks by Songtsen Gampo's ministers while they waited to receive the Chinese princess arriving from China. Trungpa Rinpoche writes: "I returned to Surmang [his monastery] by way of the valley of Bi where in the seventh century King Songtsen Gampo sent his ministers to receive and welcome the Chinese princess he was to marry. Here we saw the Buddhist sutras which the ministers had carved on the rocks while waiting for her arrival; some of these are in archaic Tibetan and others in Sanskrit. . . . While the princess was resting in the valley, she saw these texts and added a huge image of Vairochana Buddha of over twenty feet in height."

tantra (Skt.): A synonym for *vajrayana*, one of the three great vehicles, or groups of teachings, within Tibetan Buddhism. *Tantra* literally means "continuity." It may refer to vajrayana texts as well as to the systems of meditation they describe. More generally, it is used by Chögyam Trungpa to refer to working with or appreciating energy in an enlightened way. *See also* vajrayana.

tathagatagarbha (Skt.): An epithet of the Buddha, meaning "he who has gone beyond." *Garbha* means "womb" or "essence." Tathagatagarbha is buddha nature, the enlightened basic nature of all beings, which is a central theme of many of the mahayana schools of Buddhism. *See also* buddha nature.

vajra (Skt.; Tib. *dorje*): Adamantine, or having the qualities of a diamond. *Vajra* refers to the basic indestructible nature of wisdom and enlightenment.

vajra sangha (Skt.): The community of vajrayana Buddhist practitioners.

vajrayana (Skt.): The diamond way or the indestructible vehicle. Vajrayana is the third of the three great yanas, or groups of teachings, within Tibetan Buddhism. It is synonymous with *tantra*. The lineage of Tibetan Buddhism to which Chögyam Trungpa belonged, the Karma Kagyü, was one of the major vajrayana, or tantric, lineages of Buddhist teachings in Tibet.

yana (Skt.): A vehicle, in which, symbolically, the practitioner travels on the road to enlightenment. The different vehicles, or yanas, correspond to different views of the journey, and each yana comprises a body of knowledge and practice. The three great yanas in Tibetan Buddhism are the hinayana, mahayana, and vajrayana. *See also* mahayana *and* vajrayana.

yoga (Skt.): Literally, yoke or union. Although commonly associated these days with several systems of physical postures and exercise, yoga has a much more spiritual aspect. In Hinduism, yoga has the sense of harnessing or yoking oneself to God and seeking union with the Divine. In the tantric Buddhist tradition, yoga is a means of synchronizing body and mind to discover reality or truth. Great tantric practitioners like Milarepa are considered part of the yogic tradition in Tibet.

yogin (Skt.): A practitioner of yoga or one dedicated to the yogic tradition. *Yogin is* non-gender-specific. A male practitioner of yoga is a yogi; a female practitioner is a yogini.

zabuton (Jap.): A rectangular meditation mat, usually about two by three feet, that is placed under a meditation cushion (zafu or gomden) for meditation practice. *See also* zafu.

zafu (Jap.): A round meditation cushion, usually stuffed with kapok, developed in the Zen Buddhist practice of meditation. The author originally suggested the use of the zafu by his Buddhist and Shambhala students but later recommended instead a rectangular foam-filled meditation cushion of his own design, the gomden.

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For specific help in the preparation of Volume Eight of *The Collected Works*, I would like to thank Melvin McLeod and James Gimian at the *Shambhala Sun* magazine for helpful access to past issues of both the *Shambhala Sun* and the *Vajradhatu Sun*. Thanks also to Richard Peisinger for the copies of the *Kalapa Journal*. Grateful thanks as well to the Shambhala Archives for access to materials in the Archives, including the original typescript of "The Martial Arts and the Art of War," a small treasure which had been stored away in the Archives for many years. Particular thanks to Larry Mermelstein, Fabrice Midal, and James Gimian for their helpful review of the introduction to Volume Eight.

As this is the last volume—at least for the time being—of *The Collected Works of Chögyam Trungpa*, I would like to thank all those at Shambhala Publications who helped to conceive of and execute this prodigious and worthwhile project. Thanks to Editor-in-Chief Samuel Bercholz for vision, skillful means, and his years of dedication; to President Peter Turner for a light but helpful guiding hand; to Vice President Jonathan Green for help at many stages; and to the series editor, Kendra Crossen Burroughs, for her guidance in so many aspects of this project. Particular thanks to Kendra for her attention to many important details, for keeping an overview of the importance of the whole, and for her unflagging intelligence and gentle humor. In the early stages of the project, both Emily Hilburn Sell, no longer at Shambhala, and Eden Steinberg helped to provide editorial guidance. Thanks to both of them, Emily Sell especially. She was the in-house editor for many of the books of Chögyam Trungpa, and without her involvement, it is unlikely that many of these volumes would have seen the light of day. In the later stages of production, Liz Shaw lent a hand; thanks to her also. As well, the efforts of Helen Berliner and L. S. Summer in preparing the indexes to all eight

volumes of *The Collected Works* deserve a hearty round of applause, both for endurance and excellence in the work. Prior to becoming an indexer, Helen Berliner worked as an editor of many of the talks of Chögyam Trungpa published by Vajradhatu Publications. Thus, she has brought a well-seasoned understanding of and background in the material, which shows in the quality of the indexes themselves. For the design and production of *The Collected Works,* thanks as well to Hazel Bercholz, Steve Dyer, Lora Zorian, James Skatges, and Dede Cummings.

Diana Judith Mukpo, the wife of Chögyam Trungpa, has supported the publication of his work for many years. Thanks are offered both for her specific participation in *The Collected Works,* including the contribution of her excellent foreword, as well as for ongoing dedication to and appreciation of Trungpa Rinpoche's legacy. In this regard, thanks are due to the entire Mukpo family for their ongoing commitment to the publication of the works of Chögyam Trungpa.

Finally, one last time with feeling, on behalf of all sentient beings, I prostrate to Chögyam Trungpa, Dharma Master, Dharma King. Thank you for your kindness. Thank you for your teachings. May we help to share them with others, so that a good human society may exist on this earth, so that beings need not suffer in the darkness of ignorance but may find a light of wisdom and compassion to illuminate their existence. Truly, may the lotus garden of your good virtues beautify the world for many kalpas to come.

A BIOGRAPHY OF CHÖGYAM TRUNGPA

THE VENERABLE CHÖGYAM TRUNGPA was born in the province of Kham in eastern Tibet in 1939. When he was just thirteen months old, Chögyam Trungpa was recognized as a major tulku, or incarnate teacher. According to Tibetan tradition, an enlightened teacher is capable, based on his or her vow of compassion, of reincarnating in human form over a succession of generations. Before dying, such a teacher may leave a letter or other clues to the whereabouts of the next incarnation. Later, students and other realized teachers look through these clues and, based on those plus a careful examination of dreams and visions, conduct searches to discover and recognize the successor. Thus, particular lines of teaching are formed, in some cases extending over many centuries. Chögyam Trungpa was the eleventh in the teaching lineage known as the Trungpa Tulkus.

Once young tulkus are recognized, they enter a period of intensive training in the theory and practice of the Buddhist teachings. Trungpa Rinpoche, after being enthroned as supreme abbot of Surmang Monastery and governor of Surmang District, began a period of training that would last eighteen years, until his departure from Tibet in 1959. As a Kagyü tulku, his training was based on the systematic practice of meditation and on refined theoretical understanding of Buddhist philosophy. One of the four great lineages of Tibet, the Kagyü is known as the practicing (or practice) lineage.

At the age of eight, Trungpa Rinpoche received ordination as a novice monk. Following this, he engaged in intensive study and practice of the traditional monastic disciplines, including traditional Tibetan poetry and

monastic dance. His primary teachers were Jamgön Kongtrül of Sechen and Khenpo Gangshar—leading teachers in the Nyingma and Kagyü lineages. In 1958, at the age of eighteen, Trungpa Rinpoche completed his studies, receiving the degrees of kyorpön (doctor of divinity) and khenpo (master of studies). He also received full monastic ordination.

The late 1950s were a time of great upheaval in Tibet. As it became clear that the Chinese communists intended to take over the country by force, many people, both monastic and lay, fled the country. Trungpa Rinpoche spent many harrowing months trekking over the Himalayas (described later in his book *Born in Tibet*). After narrowly escaping capture by the Chinese, he at last reached India in 1959. While in India, Trungpa Rinpoche was appointed to serve as spiritual adviser to the Young Lamas Home School in Delhi, India. He served in this capacity from 1959 to 1963.

Trungpa Rinpoche's opportunity to emigrate to the West came when he received a Spaulding sponsorship to attend Oxford University. At Oxford he studied comparative religion, philosophy, history, and fine arts. He also studied Japanese flower arranging, receiving a degree from the Sogetsu School. While in England, Trungpa Rinpoche began to instruct Western students in the dharma, and in 1967 he founded the Samye Ling Meditation Center in Dumfriesshire, Scotland. During this period, he also published his first two books, both in English: *Born in Tibet* (1966) and *Meditation in Action* (1969).

In 1968 Trungpa Rinpoche traveled to Bhutan, where he entered into a solitary meditation retreat. While on retreat, Rinpoche received[1] a pivotal text for all of his teaching in the West, *The Sadhana of Mahamudra*, a text that documents the spiritual degeneration of modern times and its antidote, genuine spirituality that leads to the experience of naked and luminous mind. This retreat marked a pivotal change in his approach to teaching. Soon after returning to England, he became a layperson, putting aside his monastic robes and dressing in ordinary Western attire. In

1. In Tibet, there is a well-documented tradition of teachers discovering or "receiving" texts that are believed to have been buried, some of them in the realm of space, by Padmasambhava, who is regarded as the father of Buddhism in Tibet. Teachers who find what Padmasambhava left hidden for the beings of future ages, which may be objects or physical texts hidden in rocks, lakes, and other locations, are referred to as tertöns, and the materials they find are known as terma. Chgyam Trungpa was already known as a tertön in Tibet.

1970 he married a young Englishwoman, Diana Pybus, and together they left Scotland and moved to North America. Many of his early students and his Tibetan colleagues found these changes shocking and upsetting. However, he expressed a conviction that in order for the dharma to take root in the West, it needed to be taught free from cultural trappings and religious fascination.

During the seventies, America was in a period of political and cultural ferment. It was a time of fascination with the East. Nevertheless, almost from the moment he arrived in America, Trungpa Rinpoche drew many students to him who were seriously interested in the Buddhist teachings and the practice of meditation. However, he severely criticized the materialistic approach to spirituality that was also quite prevalent, describing it as a "spiritual supermarket." In his lectures, and in his books *Cutting Through Spiritual Materialism* (1973) and *The Myth of Freedom* (1976), he pointed to the simplicity and directness of the practice of sitting meditation as the way to cut through such distortions of the spiritual journey.

During his seventeen years of teaching in North America, Trungpa Rinpoche developed a reputation as a dynamic and controversial teacher. He was a pioneer, one of the first Tibetan Buddhist teachers in North America, preceding by some years and indeed facilitating the later visits by His Holiness the Karmapa, His Holiness Khyentse Rinpoche, His Holiness the Dalai Lama, and many others. In the United States, he found a spiritual kinship with many Zen masters, who were already presenting Buddhist meditation. In the very early days, he particularly connected with Suzuki Roshi, the founder of Zen Center in San Francisco. In later years he was close with Kobun Chino Roshi and Bill Kwong Roshi in Northern California; with Maezumi Roshi, the founder of the Los Angeles Zen Center; and with Eido Roshi, abbot of the New York Zendo Shobo-ji.

Fluent in the English language, Chögyam Trungpa was one of the first Tibetan Buddhist teachers who could speak to Western students directly, without the aid of a translator. Traveling extensively throughout North America and Europe, he gave thousands of talks and hundreds of seminars. He established major centers in Vermont, Colorado, and Nova Scotia, as well as many smaller meditation and study centers in cities throughout North America and Europe. Vajradhatu was formed in 1973 as the central administrative body of this network.

In 1974 Trungpa Rinpoche founded the Naropa Institute (now Naropa

University), which became the first and only accredited Buddhist-inspired university in North America. He lectured extensively at the institute, and his book *Journey without Goal* (1981) is based on a course he taught there. In 1976 he established the Shambhala Training program, a series of seminars that present a nonsectarian path of spiritual warriorship grounded in the practice of sitting meditation. His book *Shambhala: The Sacred Path of the Warrior* (1984) gives an overview of the Shambhala teachings.

In 1976 Trungpa Rinpoche appointed Ösel Tendzin (Thomas F. Rich) as his Vajra Regent, or dharma heir. Ösel Tendzin worked closely with Trungpa Rinpoche in the administration of Vajradhatu and Shambhala Training. He taught extensively from 1976 until his death in 1990 and is the author of *Buddha in the Palm of Your Hand.*

Trungpa Rinpoche was also active in the field of translation. Working with Francesca Fremantle, he rendered a new translation of *The Tibetan Book of the Dead*, which was published in 1975. Later he formed the Nālandā Translation Committee in order to translate texts and liturgies for his own students as well as to make important texts available publicly.

In 1979 Trungpa Rinpoche conducted a ceremony empowering his eldest son, Ösel Rangdröl Mukpo, as his successor in the Shambhala lineage. At that time he gave him the title of Sawang ("Earth Lord").

Trungpa Rinpoche was also known for his interest in the arts and particularly for his insights into the relationship between contemplative discipline and the artistic process. Two books published since his death—*The Art of Calligraphy* (1994) and *Dharma Art* (1996)—present this aspect of his work. His own artwork included calligraphy, painting, flower arranging, poetry, playwriting, and environmental installations. In addition, at the Naropa Institute he created an educational atmosphere that attracted many leading artists and poets. The exploration of the creative process in light of contemplative training continues there as a provocative dialogue. Trungpa Rinpoche also published two books of poetry: *Mudra* (1972) and *First Thought Best Thought* (1983). In 1998 a retrospective compilation of his poetry, *Timely Rain*, was published.

Shortly before his death, in a meeting with Samuel Bercholz, the publisher of Shambhala Publications, Chögyam Trungpa expressed his interest in publishing 108 volumes of his teachings, to be called the Dharma Ocean Series. "Dharma Ocean" is the translation of Chögyam Trungpa's Tibetan teaching name, Chökyi Gyatso. The Dharma Ocean Series was

to consist primarily of material edited to allow readers to encounter this rich array of teachings simply and directly rather than in an overly systematized or condensed form. In 1991 the first posthumous volume in the series, *Crazy Wisdom*, was published, and since then another seven volumes have appeared.

Trungpa Rinpoche's published books represent only a fraction of the rich legacy of his teachings. During his seventeen years of teaching in North America, he crafted the structures necessary to provide his students with thorough, systematic training in the dharma. From introductory talks and courses to advanced group retreat practices, these programs emphasized a balance of study and practice, of intellect and intuition. *Trungpa* by Fabrice Midal, a French biography (forthcoming in English translation under the title *Chögyam Trungpa*), details the many forms of training that Chögyam Trungpa developed. Since Trungpa Rinpoche's death, there have been significant changes in the training offered by the organizations he founded. However, many of the original structures remain in place, and students can pursue their interest in meditation and the Buddhist path through these many forms of training. Senior students of Trungpa Rinpoche continue to be involved in both teaching and meditation instruction in such programs.

In addition to his extensive teachings in the Buddhist tradition, Trungpa Rinpoche also placed great emphasis on the Shambhala teachings, which stress the importance of meditation in action, synchronizing mind and body, and training oneself to approach obstacles or challenges in everyday life with the courageous attitude of a warrior, without anger. The goal of creating an enlightened society is fundamental to the Shambhala teachings. According to the Shambhala approach, the realization of an enlightened society comes not purely through outer activity, such as community or political involvement, but from appreciation of the senses and the sacred dimension of day-to-day life. A second volume of these teachings, entitled *Great Eastern Sun*, was published in 1999.

Chögyam Trungpa died in 1987, at the age of forty-seven. By the time of his death, he was known not only as Rinpoche ("Precious Jewel") but also as Vajracharya ("Vajra Holder") and as Vidyadhara ("Wisdom Holder") for his role as a master of the vajrayana, or tantric teachings of Buddhism. As a holder of the Shambhala teachings, he had also received the titles of Dorje Dradül ("Indestructible Warrior") and Sakyong ("Earth Protector"). He is survived by his wife, Diana Judith Mukpo,

and five sons. His eldest son, the Sawang Ösel Rangdröl Mukpo, succeeds him as the spiritual head of Vajradhatu. Acknowledging the importance of the Shambhala teachings to his father's work, the Sawang changed the name of the umbrella organization to Shambhala, with Vajradhatu remaining one of its major divisions. In 1995 the Sawang received the Shambhala title of Sakyong like his father before him and was also confirmed as an incarnation of the great ecumenical teacher Mipham Rinpoche.

Trungpa Rinpoche is widely acknowledged as a pivotal figure in introducing the buddhadharma to the Western world. He joined his great appreciation for Western culture with his deep understanding of his own tradition. This led to a revolutionary approach to teaching the dharma, in which the most ancient and profound teachings were presented in a thoroughly contemporary way. Trungpa Rinpoche was known for his fearless proclamation of the dharma: free from hesitation, true to the purity of the tradition, and utterly fresh. May these teachings take root and flourish for the benefit of all sentient beings.

BOOKS BY CHÖGYAM TRUNGPA

Born in Tibet (George Allen & Unwin, 1966; Shambhala Publications, 1977)

Chögyam Trungpa's account of his upbringing and education as an incarnate lama in Tibet and the powerful story of his escape to India. An epilogue added in 1976 details Trungpa Rinpoche's time in England in the 1960s and his early years in North America.

Meditation in Action (Shambhala Publications, 1969)

Using the life of the Buddha as a starting point, this classic on meditation and the practice of compassion explores the six paramitas, or enlightened actions on the Buddhist path. Its simplicity and directness make this an appealing book for beginners and seasoned meditators alike.

Mudra (Shambhala Publications, 1972)

This collection of poems mostly written in the 1960s in England also includes two short translations of Buddhist texts and a commentary on the ox-herding pictures, well-known metaphors for the journey on the Buddhist path.

Cutting Through Spiritual Materialism (Shambhala Publications, 1973)

The first volume of Chögyam Trungpa's teaching in America is still fresh, outrageous, and up to date. It describes landmarks on the Buddhist path and focuses on the pitfalls of materialism that plague the modern age.

The Dawn of Tantra, by Herbert V. Guenther and Chögyam Trungpa (Shambhala Publications, 1975)

Jointly authored by Chögyam Trungpa and Buddhist scholar Herbert V. Guenther, this volume presents an introduction to the Buddhist teachings of tantra.

Glimpses of Abhidharma (Shambhala Publications, 1975)

An exploration of the five skandhas, or stages in the development of ego, based on an early seminar given by Chögyam Trungpa. The final chapter on auspicious coincidence is a penetrating explanation of karma and the true experience of spiritual freedom.

The Tibetan Book of the Dead: The Great Liberation through Hearing in the Bardo, translated with commentary by Francesca Fremantle and Chögyam Trungpa (Shambhala Publications, 1975)

Chögyam Trungpa and Francesca Fremantle collaborated on the translation of this important text by Guru Rinpoche, as discovered by Karma Lingpa, and are coauthors of this title. Trungpa Rinpoche provides a powerful commentary on death and dying and on the text itself, which allows modern readers to find the relevance of this ancient guide to the passage from life to death and back to life again.

The Myth of Freedom and the Way of Meditation (Shambhala Publications, 1976)

In short, pithy chapters that exemplify Chögyam Trungpa's hard-hitting and compelling teaching style, this book explores the meaning of freedom and genuine spirituality in the context of traveling the Buddhist path.

The Rain of Wisdom (Shambhala Publications, 1980)

An extraordinary collection of the poetry or songs of the teachers of the Kagyü lineage of Tibetan Buddhism, to which Chögyam Trungpa belonged. The text was translated by the Nālandā Translation Committee under the direction of Chögyam Trungpa. The volume includes an extensive glossary of Buddhist terms.

Journey without Goal: The Tantric Wisdom of the Buddha (Shambhala Publications, 1981)

Based on an early seminar at the Naropa Institute, this guide to the tantric teachings of Buddhism is provocative and profound, emphasizing

both the dangers and the wisdom of the vajrayana, the diamond path of Buddhism.

The Life of Marpa the Translator (Shambhala Publications, 1982)
A renowned teacher of the Tibetan Buddhist tradition who combined scholarship and meditative realization, Marpa made three arduous journeys to India to collect the teachings of the Kagyü lineage and bring them to Tibet. Chögyam Trungpa and the Nālandā Translation Committee have produced an inspiring translation of his life's story.

First Thought Best Thought: 108 Poems (Shambhala Publications, 1983)
This collection consists mainly of poetry written during Chögyam Trungpa's first ten years in North America, showing his command of the American idiom, his understanding of American culture, as well as his playfulness and his passion. Some poems from earlier years were also included. Many of the poems from *First Thought Best Thought* were later reprinted in *Timely Rain*.

Shambhala: The Sacred Path of the Warrior (Shambhala Publications, 1984)
Chögyam Trungpa's classic work on the path of warriorship still offers timely advice. This book shows how an attitude of fearlessness and open heart provides the courage to meet the challenges of modern life.

Crazy Wisdom (Shambhala Publications, 1991)
Two seminars from the 1970s were edited for this volume on the life and teachings of Guru Rinpoche, or Padmasambhava, the founder of Buddhism in Tibet.

The Heart of the Buddha (Shambhala Publications, 1991)
A collection of essays, talks, and seminars present the teachings of Buddhism as they relate to everyday life.

Orderly Chaos: The Mandala Principle (Shambhala Publications, 1991)
The mandala is often thought of as a Buddhist drawing representing tantric iconography. However, Chögyam Trungpa explores how both confusion and enlightenment are made up of patterns of orderly chaos that are the basis for the principle of mandala. A difficult but rewarding discussion of the topic of chaos and its underlying structure.

Secret Beyond Thought: The Five Chakras and the Four Karmas (Vajradhatu Publications, 1991)

Two talks from an early seminar on the principles of the chakras and the karmas, teachings from the Buddhist tantric tradition.

The Lion's Roar: An Introduction to Tantra (Shambhala Publications, 1992)

An in-depth presentation of the nine yanas, or stages, of the path in the Tibetan Buddhist tradition. Particularly interesting are the chapters on visualization and the five buddha families.

Transcending Madness: The Experience of the Six Bardos (Shambhala Publications, 1992)

The editor of this volume, Judith L. Lief, calls it "a practical guide to Buddhist psychology." The book is based on two early seminars on the intertwined ideas of bardo (or the gap in experience and the gap between death and birth) and the six realms of being.

Training the Mind and Cultivating Loving-Kindness (Shambhala Publications, 1993)

This volume presents fifty-nine slogans, or aphorisms related to meditation practice, which show a practical path to making friends with oneself and developing compassion for others, through the practice of sacrificing self-centeredness for the welfare of others.

Glimpses of Shunyata (Vajradhatu Publications, 1993)

These four lectures on the principle of shunyata, or emptiness, are an experiential exploration of the ground, path, and fruition of realizing this basic principle of mahayana Buddhism.

The Art of Calligraphy: Joining Heaven and Earth (Shambhala Publications, 1994)

Chögyam Trungpa's extensive love affair with brush and ink is showcased in this book, which also includes an introduction to dharma art and a discussion of the Eastern principles of heaven, earth, and man as applied to the creative process. The beautiful reproductions of fifty-four calligraphies are accompanied by inspirational quotations from the author's works.

Illusion's Game: The Life and Teaching of Naropa (Shambhala Publications, 1994)

The great Indian teacher Naropa was a renowned master of the teachings of mahamudra, an advanced stage of realization in Tibetan Buddhism. This book presents Chögyam Trungpa's teachings on Naropa's life and arduous search for enlightenment.

The Path Is the Goal: A Basic Handbook of Buddhist Meditation (Shambhala Publications, 1995)

A simple and practical manual for the practice of meditation that evokes the author's penetrating insight and colorful language.

Dharma Art (Shambhala Publications, 1996)

Chögyam Trungpa was a calligrapher, painter, poet, designer, and photographer as well as a master of Buddhist meditation. Drawn from his many seminars and talks on the artistic process, this work presents his insights into art and the artist.

Timely Rain: Selected Poetry of Chögyam Trungpa (Shambhala Publications, 1998)

With a foreword by Allen Ginsberg, this collection of poems was organized thematically by editor David I. Rome to show the breadth of the poet's work. Core poems from *Mudra* and *First Thought Best Thought* are reprinted here, along with many poems and "sacred songs" published here for the first time.

Great Eastern Sun: The Wisdom of Shambhala (Shambhala Publications, 1999)

This sequel and complement to *Shambhala: The Sacred Path of the Warrior* offers more heartfelt wisdom on Shambhala warriorship.

Glimpses of Space: The Feminine Principle and Evam (Vajradhatu Publications, 1999)

Two seminars on the tantric understanding of the feminine and masculine principles, what they are and how they work together in vajrayana Buddhist practice as the nondual experience of wisdom and skillful means.

The Essential Chögyam Trungpa (Shambhala Publications, 2000)

This concise overview of Trungpa Rinpoche's teachings consists of forty selections from fourteen different books, articulating the secular path of the Shambhala warrior as well as the Buddhist path of meditation and awakening.

Glimpses of Mahayana (Vajradhatu Publications, 2001)

This little volume focuses on the attributes of buddha nature, the development of compassion, and the experience of being a practiitoner on the bodhisattva path of selfless action to benefit others.

RESOURCES

FOR INFORMATION regarding meditation instruction or inquiries about a practice center near you, please contact one of the following:

SHAMBHALA INTERNATIONAL
1084 Tower Road
Halifax, NS
Canada B3H 2Y5
Telephone: (902) 425-4275, ext. 10
Fax: (902) 423-2750
Website: www.shambhala.org (This website contains information about the more than 100 meditation centers affiliated with Shambhala, the international network of Buddhist practice centers established by Chögyam Trungpa.)

SHAMBHALA EUROPE
Annostrasse 27
50678 Cologne, Germany
Telephone: 49-0-700-108-000-00
E-mail: europe@shambhala.org
Website: www.shambhala-europe.org

DORJE DENMA LING
2280 Balmoral Road
Tatamagouche, NS
B0K 1V0 Canada
Telephone: (902) 657-9085
Fax: (902) 657-0462
E-mail: info@dorjedenmaling.com
Website: www.dorjedenmaling.com

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Telephone: (802) 633-2384
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Red Feather Lakes, CO 80545
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Website: http://ny.shambhala.org/skylake

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Fax: 33 (0)5-55-03-91-74
E-mail: dechencholing@dechencholing.org

Audio and videotape recordings of talks and seminars by Chögyam Trungpa are available from:

KALAPA RECORDINGS
1678 Barrington Street, 2nd Floor
Halifax, NS
Canada B3J 2A2
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Fax: (902) 423-2750
E-mail: shop@shambhala.org
Website: www.shambhalashop.com

For publications from Shambhala International, please contact:

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Halifax, NS
Canada B3J 2A2
Telephone: (902) 421-1550
E-mail: shop@shambhala.org
Website: www.shambhalashop.com

For information about the archive of the author's work—which includes more than 5,000 audio recordings, 1,000 video recordings, original Tibetan manuscripts, correspondence, and more than 30,000 photographs—please contact:

THE SHAMBHALA ARCHIVES
1084 Tower Road
Halifax, NS
Canada B3H 3S3
Telephone: (902) 421-1550
Website: www.shambhalashop.com/archives

The *Shambhala Sun* is a bimonthly Buddhist magazine founded by Chögyam Trungpa. For a subscription or sample copy, contact:

SHAMBHALA SUN
P. O. Box 3377
Champlain, NY 12919-9871
Telephone: (877) 786-1950
Website: www.shambhalasun.com

Buddhadharma: The Practitioner's Quarterly is an in-depth, practice-oriented journal offering teachings from all Buddhist traditions. For a subscription or sample copy, contact:

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Naropa University is the only accredited, Buddhist-inspired university in North America. For more information, contact:

NAROPA UNIVERSITY
2130 Arapahoe Avenue
Boulder, CO 80302
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All books, articles, and seminars are attributed to Chögyam Trungpa unless otherwise cited. Owing to the subtle content of poems and songs, only their titles have been indexed. Illustrations are indicated by italics and follow text entries. Books contained within this volume are indicated by initial page number and "ff."



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